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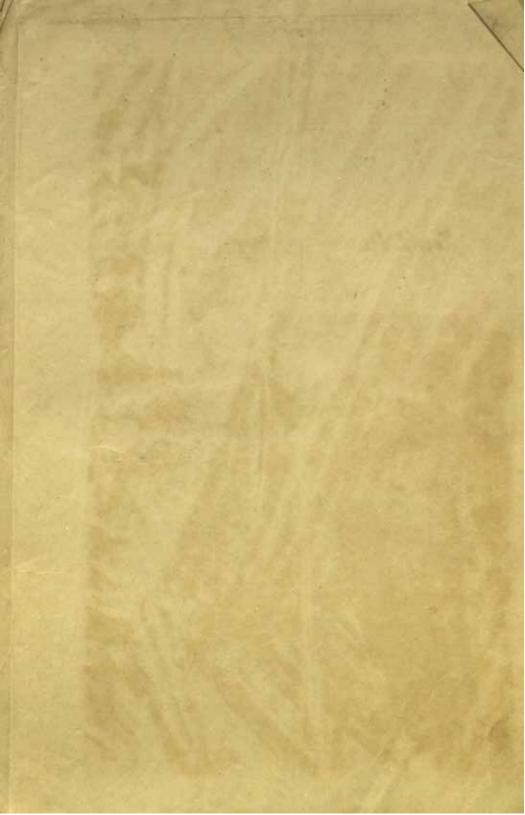
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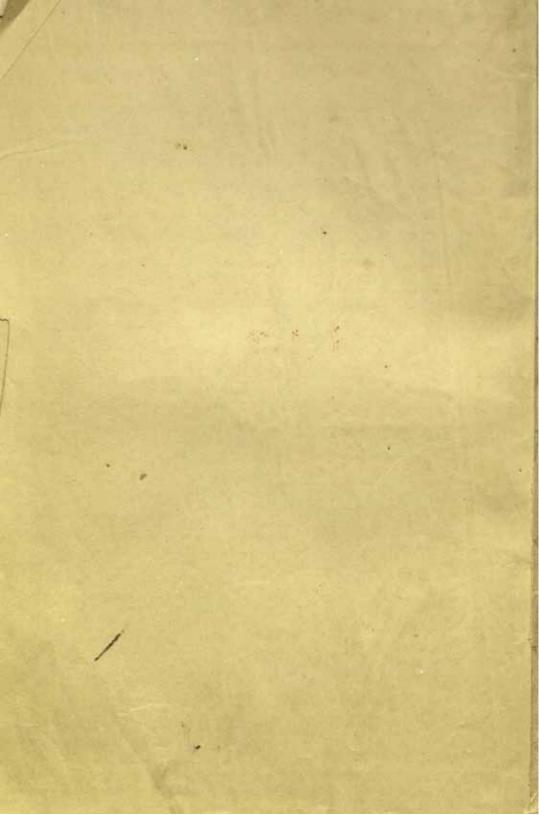
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THIRTY MINOR UPANISHADS



16305

TRANSLATED BY

K. NĀRĀYAŅASVĀMI AIYAR

Translator of

Laghu Yoga Väsishtha, Väsudevamanana

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THE RSHIS OF INDIA

WHO BY TREADING THE PATH

OF

THE UPANISHADS HAVE PERFECTED THEMSELVES

AND

REALISED THE GOAL

THIS HUMBLE EFFORT

TO SPREAD THEIR ANCIENT TEACHINGS IN A MODERN GARB

IS DEDICATED

BY ONE

AND TRIES TO WALK IN THEIR FOOTSTEPS

AS THRIE HUMBLE AND DEVOTED DISCIPLE



FOREWORD

For the first time it is, I believe, that the English translation of so many as 30 Upanishads is being put forth before the publie in a collected form. Among the Hindu Scriptures, the Vedas hold the pre-eminent place. The Upanishads which are culled from the Aranyaka-portions of the Vedas-so-called because they were read in the Aranya (forest) after the learner had given up the life of the world-are regarded as the Vedanta, or the end or final crown of the Vedas. Vedanta is also the end of all knowledge, since the word Vedas means according to its derivation 'knowledge'. Rightly were the Upanishads so considered, since their knowledge led a person to Atma, the goal of life. The other portion of the Vedas, viz., Samhitas and Brahmanas, conferred upon a man, if he should conform to the requisite conditions, the mastery of the Universe only which is certainly inferior to Atma. It is these Upanishads that to the western philosopher Schopenhauer were the "solace of life".

There are now extant, in all, 108 Upanishads, of which the principal or major 12 Upanishads commented upon by Srī Sańkarāchārya and others were translated into English by Dr. Roer and Rāja Rājendra Lāl Miṭra and re-translated by Max Muller in his "Sacred Books of the East," together with one other Upanishad called Maiṭrāyanā. Of the rest, 95 in number, two or three Upanishads have appeared in English up to now, but never so many as are here presented to the public, so far as I am aware.

Many years ago, the late Sundara Sastri, a good Sanscrit Scholar and myself worked together to put into English garb the Upanishads that had not been attempted before, and succeeded in publishing most of those which are here gathered in the monthly issues of The Theosophist. The Kārmic agents willed that my late co-worker should abandon his physical garment at a premature age. Then I resolved upon throwing up my worldly business of pleading the cause of clients before the bench for that of pleading the cause of God before the public. The incessant travel in that cause since then for over 18 years from place to place in all parts of India left me no leisure until now to republish all the above translations in a book form. But when this year a little rest was afforded me, I was able to revise them as well as add a few more. I am conscious of the many faults from which this book suffers and have no other hope in it than that it will serve as a piece of pioneer work, which may induce real Yogins and scholars to come into the field and bring out a better translation.

There are many editions of the Upanishads to be found in Calcutta, Bombay, Poona, South India and other places. But we found that the South Indian editions, which were nearly the same in Telugu or Grantha characters, were in many cases fuller and more intelligible and significant. Hence we adopted for our translation South Indian editions. The edition of the 108 Upanishads which the late Tukaram Tatya of Bombay has published in Devanagari characters approaches the South Indian edition. As the South Indian edition of the Upanishads is not available for the study of all, I intend to have the recensions of that edition printed in Devanagari characters, so that even those that have a little knowledge of Sanscrit may be able to follow the original with the help of this translation.

Transliteration

In the transliteration of Sanscrit letters into the English alphabet certain difficulties present themselves. Let me take first the letter \mathfrak{A} . There are three letters in Sanscrit \mathfrak{A} , \mathfrak{A} , and \mathfrak{A} . They are differently pronounced and one should not be confounded with another. For the first letter we have the English equivalent S and for the last Sh. But for the second one we

have none whatsoever. The prominent writers in the field of Theosophy have been transliterating this letter into Sh. Hence in writing the word wift they made it Kāshi in the English language. They utter it also in the same manner. To a South Indian ear, it is rather grating. The mantras especially depend for their efficacy upon proper pronunciation. When we therefore utter the words wrongly, there is committed according to Sanscrit writers, Varna-Hatyā-Dosha or the sin of the murder of letters or words. In my translation I have represented the letter was by S and not by Sh, since I consider the latter to be a mistake. Other transliterations are:—

आई あ 天 ま 四 こ る ま ま 可 त 四 द घ あ ft would be well if our a i û R N N TThD Dh N TThD Dh L leaders of thought conferred together and came to some agreement upon the question of transliteration.

The Order of the Upanishads

The Upanishads translated have been classified under the headings of (1) Vedānţa, (2) Physiology, (3) Manţra, (4) Sannyāsa and (5) Yoga. But these are not hard and fast divisions. For instance in the Sannyāsa and Yoga Upanishads, manţras also are given. But in the Mānţric Upanishads, Manţras alone are given.

Vedānta and Yoga Upanishads

The Upanishads that come under the headings of Vedanta and Yoga are the most important. But it is the latter Upanishads that are most occult in their character, since it is they that give clues to the mysterious forces located in nature and man, as well as to the ways by which they may be conquered. With reference to Vedanta, the ancient teachers thereof have rightly ordained that none has the right to enter upon a study of it, unless he has mastered to a slight degree at least the Sädhana-Chatushtaya, or four means of salvation. He should not only be convinced in theory of the fact that Atmā

is the only Reality, and all else are but the ephemeral things of the world, but he should also have outgrown in practice the craving for such transitory worldly things : besides he should have developed a fair mastery over the body and the mind. A non-compliance with these precedent conditions leads men into many anomalies. The orthodox and the clever without any practice are placed in a bad predicament through a study of these Upanishads. In such Upanishads as Maitreya and others, pilgrimages to holy places, the rituals of the Hindus, ceremonial impurities at the time of birth and death, Mantras, etc., are made light of. To the orthodox that are blind and strict observers of rites and ceremonies, statements like these give a rude shock. Hence Upanishads are not meant for persons of this stamp. Nor are they intended for mere intellectual people who have no knowledge of practice about them, and are immersed in the things of the world. Some of us are aware of the manner in which men with brains alone have made a travesty of the doctrine of Māyā. Not a few clever but unprincipled persons actually endeavour to justify arguments of all kinds of dissipations and wrong conduct by the assertion that it is all Maya. The old Rshis were fully aware of the fact that Vedanța would be desecrated by those that had not complied with its precedent conditions. Only when the desires and the self are overcome and the heart is made pure, or as Upanishadic writers put it, the heart-knot is broken, only then the Atma in the heart will be truly realised: and then it is that the Atma in all universe is realised also, the universe being then seen as Maya. But so long as the Atma in the heart is not realised through living the life, the universe will not be realised as Maya, and "God everywhere" will be but in words.

One special point worthy of notice in the Upanishads is that all the knowledge bearing upon a subject is not put forward in one and the same place. We have to wade through a mass of materials and a number of Upanishads, ere we can have a connected view of a subject. In modern days when a subject is taken up, all the available information is given in one place in a systematic manner. But not so in the Upanishads.

Take the subject of Pranas which refer to life itself. In one Upanishad, one piece of information is given, another in another and so on. And unless we read them all together and reconcile the seemingly discrepant statements, we cannot have a complete and clear knowledge of the subject. This process was adopted by the Rshis, probably because they wanted to draw out thereby the intellectual and spiritual faculties latent in the disciple, and not to make him a mere automaton. In these days when knowledge is presented in a well-assimilated form, it is no doubt taken up easily but it does not evoke the latent reasoning power so much. When therefore the disciple went in the ancient days to the teacher for the solution of a difficulty, having been unable to find it himself after hard thinking, it was understood easily and permanently because of the previous preparation of the mind, and was also reverently appreciated as a boon and godsend, because of the difficulty previously experienced. The function of the teacher was not only to explain the difficult points to the taught, but also to make him realise those things of which understanding was sought. As an illustration, we might take the case of the soul. The Guru not only explained the difficult passages or points relating to the soul, but also made the disciple leave the body or bodies and realise himself as the soul. As we cannot get such Gurus in the outer world nowadays, the only thing left to do instead is to secure the publication of simple treatises on matters of Vedanța and Yoga for the benefit of the public. I hope, I shall before long be able to make a start in this direction.

In studying the Upanishads on Vedānta and Yoga, we find certain peculiarities which throw a light on their greatness. Both of them lay stress upon certain centres in the human body for development. The 12 major Upanishads as well as the Vedānţa Upanishads herein published deal with the heart and the heart alone; while the Yoga Upanishads treat of many centres including the heart. For the purpose of simplification, all the centres may be divided under the main headings of head, heart and the portion of the body from the navel downwards.

But why? The key which will unlock these secrets seems to be this. All religions postulate that the real man is the soul, and that the soul has to reach God. Christianity states that God created the soul in His own image and that the soul has to rise to the full stature of God in order to reach Him. Hindūism says that Jīvātmā (the human soul) is an Ams'a or portion of Paramatma, or God, which is to eventually unfold the powers of God, and compares it with a ray of the sun of God, or a spark out of the fire of God. In all religions, there is an unanimity of opinion that the soul is a likeness of God, having God's powers in latency to be unfolded hereafter. Let us therefore first understand the attributes of God. He is said to have omnipresence, omniscience and omnipotence. Hinduism translates these ideas into Sat, Chit and Ananda. They are eternal existence, infinite knowledge, and unlimited power. The soul dentifying itself with the body thinks it lives for the life-term of the body only; cooped up by the brain, it imagines, it has only the knowledge circumscribed by the brain; carried away by the pleasures of the senses, it whirls about in the midst of them as if they constituted the Real Bliss. But when it wakes up from the dream of the lower things of the body and glances upwards to the higher world of Spirit, it discovers its delusions and finds itself to be of the same nature as the God above, who is eternal, all-knowing and all-powerful. And this discovery has to be made by each soul in the human body, in which it is functioning, through the three main centres of head, heart and navel. Through the heart, it cuts the heart-knot and realises its allpervading character when it realises its eternity of existence; through the brain, it rises beyond it through its highest seat, viz., Sahasrāra which corresponds to the pineal gland in the physical body, and obtains its omniscience; through the navel, according to the Upanishads-it obtains a mastery over that mysterious force called Kundalini which is located therein, and which confers upon it an unlimited power-that force being mastered only when a man arises above Kama or passion. Psychologists tell us that desires when conquered lead to the development of will. When will is developed to a great degree,

naturally great power, or omnipotence, ensues: our statement is that Kundalini when conquered leads to unlimited powers and perfections, or Siddhis like Anima, etc., and that Kundalini can only be conquered through rising above the desires of the senses.

From the foregoing it is clear that the Vedanța Upanishads are intended only for those devotees of God that want to have a development of the heart mainly, and not of the brain and the navel, and that the Yogic Upanishads are intended for those that want to have an all-round development of the soul in its three aspects. Here I may remark that Sri Sankarāchārya and other commentators commented upon the 12 Upanishads only, since other Upanishads treating of Kundalini, etc., are of an occult character and not meant for all, but only for the select few who are fit for private initiation. If they had proceeded to comment upon the minor Upanishads also, they would have had to disclose certain secrets which confer powers and which are not meant, therefore, for all. It would be nothing but fatal to the community, were the secrets leading to the acquisition of such powers imparted indiscriminately to all. In the case of dynamite, the criminal using it may be traced, since it is of a physical nature, but in the case of the use of the higher powers, they are set in motion through the will, and can never be traced through ordinary means. Therefore in the Upanishad called Yoga-Kundalini, the final truths that lead to the realisation of the higher powers are said to be imparted by the Guru alone to the disciple who has proved himself worthy after a series of births and trials.

In order to expound the Upanishads, especially those that bear upon Yoga, some one who is a specialist in Yoga—better still, if he is an Adept—should undertake the task of editing and translating them. The passages in Yoga Upanishads are very mystic sometimes; sometimes there is no nominative or verb, and we have to fill up the ellipses as best as we can.

One more remark may be made with reference to the Upanishads. Each Upanishad is said to belong to one of the Vedas. Even if we take the 12 Upanishads edited by Max Muller and others, we find some of them are to be found in the existing

Vedas and others not. Why is this? In my opinion this but corroborates the statement made by the Vishau-Purāna about the Vedas. It says that at the end of each Dwāpara Yuga, a Veda-Vyāsa, or compiler of the Vedas, incarnates as an Avatāra of Vishau—a minor one—to compile the Vedas. In the Yugas preceding the Kali Yuga we are in, the Vedas were "one" alone though voluminous. Just before this Kali Yuga began, Kṛsha-Dwaipāyana Veda-Vyāsa incarnated, and, after withdrawing the Vedas that were not fit for this Yuga and the short-lived people therein, made with the aid of his disciples a division of the remaining portions into four. Hence perhaps we are unable to trace the Vedas of which some of the extant Upanishads form part.

ADYAB, March 1914.

K. NARAYANASWAMI

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MUKTIKOPANISHAD

OF

S'UKLA-YAJURVEDA

ADHYAYA I

ADDRESSING with devotion and obedience Sri-Rama-the Lord Hari, at the end of His Samadhi, who being Himself changeless is the witness of the thousands of changes of Buddhi, and who ever rests in Swarūpa-Dhyāna (the meditation on Reality) while seated under the bejewelled dome of the palace in the lovely city of Ayodhya, in the midst of Sita, Bharata and Soumitri (Lakshmana) Satrughna and others, eulogised day and night by Sanaka and other hosts of Munis, as well as by Vasishtha, Suka, and other devotees of Vishņu-Hanuman, after praising them, asked: "O Rāma, Thou art Paramāţmā of the nature of Sachchidananda. O foremost of the family of Raghu, I make prostrations to Thee again and again. O Rāma, I wish to know for the sake of emancipation, Thy nature as it really is. O Rama, be Thou gracious enough to tell me that by which I shall be easily released from the bondage of mundane existence and by which I shall attain salvation."

(Srī-Rāma replied:) "O mighty-armed one, well asked: hearken then to the truth uttered by Me. I am well established in Vedanța (or the end of Vedas or knowledge). Have thou recourse to Vedanța well."

(Hanûmān again asked:) "O foremost of Raghus, what are Vedāntas? where do they abide? Pray enlighten me." (Srī-Rāma replied:) "O Hanûmān, listen to Me. I shall truly describe to you the nature of Vedanța. Through the expiratory breath of Myself—Vishņu, the Vedas were generated as many. Like the oil in the sesamum seeds, Vedanța is well established (or latent) în the Vedas."

(Hanuman asked again:) "O Rama, how many are the Vedas and their branches? O Raghava, what are the Upanishads?

Please, through Thy grace, tell me truly."

(Srī-Rāma said:) "Through the divisions of Rgveda and others, the Vedas are said to be four in number. Their branches are many. So also the Upanishads. In Rgveda, there are branches, 21 in number. O son of Vāyu, there are 109 branches in Yajurveda. O conqueror of enemies, there are 1,000 branches in Sāmaveda. O best of Monkeys, there are 50 branches in Atharvanaveda. In each branch, there is one Upanishad. Whoever with devotion to Me studies even one of the Rks (hymns) in these, attains the state of absorption, rare for the Munis to attain."

(Hanuman asked:) "O Rāma, some excellent Munis have said there is one kind of salvation only, while others [stated that salvation is attained] through the uttering of Thy name or the initiation into Tāraka (Om) at Kāsī (Benares); others through Sānkhya-Yoga, others through the Yoga of Devotion; other Mahārshis through the meditation upon the meaning of Mahāvākyas (the sacred sentences of the Vedas). Salvation is stated to be of four kinds through the divisions of Sālokya and others."

(Srī-Rāma replied:) "There is only one true emancipation. O Kapi (Monkey), even a person addicted to evil practices attains the salvation of Sālokya (My world) through the uttering of My name, but not of other worlds. Should one die in Brahma-nāla (the lotus-stalk—also street) in Kāsī, he attains My Tāraka (Manṭra). Such a person attains salvation without any rebirth; wherever he may die in Kāsī, Maheswara initiates him by whispering My Tāraka (Manṭra) into his right ear. Such person, freed from all sins, attains My Swarūpa (Form). It is this that is termed Sālokya-Sārūpya salvation. The twice-born who is of virtuous conduct and who, without diverting his

There is a street in Kasi called Brahms-nala.

intelligence on any other, meditates upon Me, the All-Āṭmā, attains Sāmīpya (nearness) to Me.

"It is this that is termed Sālokya-Sārūpya-Sāmīpya salvation. The twice-born who according to the path opened by the teacher, meditates upon My immutable Reality attains Sāyujya (absorption) into Me, like the caterpillar into the wasp. This is the Sāyujya salvation which is productive of Brāhmic bliss and auspicious. Thus these kinds of salvation arise through the Upāsanā (worship) of Me.

"The only means by which the final emancipation is attained is through Mandukya-Upanishad alone, which is enough for the salvation of all aspirants. If Jñana is not attained thereby, study the 10 Upanishads; thou shalt soon attain Jnana, and then My Seat. O son of Anjana, if thy Jnana is not made firm, practise (study) well the 32 Upanishads. Thou shalt get release. If thou longest after Videhamukti (or disembodied salvation), study the 108 Upanishads. I will truly state in order the (names of the) Upanishads with their Santi (purificatory Mantras). Hearken to them. (They are:) Isa, Kena, Katha, Prasna, Munda, Mandukya, Tittiri, Aitareya, Chhandogya, Brhadaranyaka, Brahma, Kaivalya, Jābāla, Swetāswatara, Hamsa, Āruņi, Garbha, Nārāyaṇa, (Parama)-Hamsa, (Amṛṭa)-Bindu, (Amṛṭa)-Nāda, (Atharva)-Sira, (Atharva)-Sikhā, Maitrāyani, Kaushitaki, (Brhat)-Jābāla, (Narasihma)-Tāpanī, Kālāgnirudra, Maitreyī, Subāla, Kshurikā, Mantrikā, Sarvasāra, Nirālamba, (Suka)-Rahasya, Vajrasūchikā, Tejo-(Bindu), Nāda-(Bindu), Dhyāna-(Bindu), (Brahma)-Vidyā, Yoga-Taṭṭwa, Aṭmabodhaka, Parivrāt (Nārada-Parivrājaka), (Tri)-Sikhī, Sīţā, (Yoga)-Chūdā-(Maṇi) Nirvāņa, Maņdala-(Brāhmaņa), Dakshiņā-(Mūrti), Sarabha, Skanda, (Tripādvibhūti)-Mahā-Nārāyaņa, Adwaya-(Tāraka), (Rāma)-Rahasya, (Rāma)-Tāpanī, Vāsudeva, Mudgala, Sāndilya, Paingala, Bhikshu, Mahat-Sariraka, (Yoga)-Sikha, Turiyatita, Sannyāsa, (Paramahamsa)-Parivrājaka, Akshamālikā, Avyakţa, Ekākshara, (Anna)-Pūrņā, Sūrya, Akshi, Adhyātma, Kundikā, Savitr, tAtma, Pasupata, Parabrahma, Avadhūta, Tripuratapani, Devi, Tripura, Kara, Bhavana, (Rudra)-Hrdaya, (Yoga)-Kundalini, Bhasma-(Jābāla) [Rudrāksha, Ganapati, Darsana, Tārasāra,

Mahāvākya, Pańchabrahma, (Prāṇa)-Agnihotra, Gopāla-Tāpanī, Kṛshṇa, Yājñavalkya, Varāha, Sātyāyanī, Hayagrīva, Daṭṭā-ṭreya, Gāruda, Kali-(Sanṭāraṇa), Jābāla, Soubhāgya, Saraswaṭī-rahasya, Bahvricha, and Mukṭika. These 108 (Upanishaḍs) are able to do away with the three Bhāvanās [of doubt, vain thought, and false thought], conferring Jñāna and Vairāgya, and destroying the three Vāsanās [of book-lore, world and body].

"The twice-born-after learning the 108 Upanishads, together with the Santi as prescribed both before and after from the mouth of a Guru well versed in the observances of Vedic knowledge and study-become Jivanmukţas till the destruction of their Prārabdha; in course of time as Prārabdha is destroyed, they attain My disembodied salvation. There is no doubt of it. O son of Vayu, these 108 Upanishads, which are the essence of all the Upanishads, and are capable of destroying all sins through their mere study, have been imparted by Me to you as a disciple. This science of the 108 Upanishads taught by Me, is an occult one, and will free persons from bondage, whether they read them with or without knowledge. To gratify the desire of a supplicant, a kingdom may be given or wealth, but never shall the 108 Upanishads be imparted to an atheist, an ungrateful person, one intent on vicious actions, one having no devotion towards Me, or one who loses his path in the cave of books. On no account shall they be given to one devoid of devotion. O Maruti, it is only after a thorough examination that they should be imparted to a disciple doing service (to a Guru), to a welldisposed son, or to one devoted to Me, following good observances, belonging to a good family, and being of good intelligence. Whoever studies or hears the 108 Upanishads attains Me. There is no doubt of this. This is stated in the Rk (verse) thus-Vidyā (Saraswaţī) went to a Brāhmana (and addressed him) thus: 'Protect me. I shall be thy treasure. Do not confide me to the envious, to one not treading the right path, or to the rogue. Then I shall be potent.' Impart this Atmanishtha-Vidya relating to Vishau to one after well examining him, who had studied much, is alert, intelligent, observant of the vow of celibacy, and serving [the Guru]."

Then Hanuman asked Sri-Rāmachandra to relate the Sānti of each Upanishad according to the divisions of Rgveda and others to which they belong. To which Srī-Rāma replied: "Aitareya, Kaushīṭaki, Nāḍa-(Bindu), Āṭma-Bodha, Nirvāṇa, Mudgala, Akshamālikā, Tripurā, Soubhāgya and Bahvricha—these 10 Upanishads are of Rgveda and have the Sānṭi beginning with 'Vānme-Manasi, etc'. Īsa, Brhadāraṇyaka, Jābāla, Hamsa, (Parama)-Hamsa, Subāla, Manṭrikā, Nirālamba, Trisikhī-Brāhmaṇa, Maṇdala-Brāhmaṇa, Adwaya-Tāraka, Paingala, Bhikshu, Turīyāṭīṭa, Aḍhyāṭma, Tārasāra, Yājūavalkya, Sātyāyanī, and Mukṭika—these 19 Upanishads are of Sukla Yajurveda and have the Sānti beginning with 'Pūrṇamaḍa, etc'.

"Katha, Tittiri, Brahma, Kaivalya, Swetāswaṭara, Garbha, Nārāyaṇa, (Amṛṭa)-Bindu, (Amṛṭa)-Nāḍa, Kālāgniruḍra, Kshurikā, Sarvasāra, Sukarahasya, Tejo-(Bindu), Dhyāna-(Bindu), (Brahma)-Viḍyā, Yoga-Taṭṭwa, Dakshiṇā-(Mūrṭi), Skanḍa, Sāriraka, (Yoga)-Sikhā, Ekākshara, Akshi, Avaḍhūṭa, Kara, (Ruḍra)-Hṛḍaya, (Yoga)-Kuṇḍalinī, Pañchabrahma, (Prāṇa)-Agnihoṭra, Varāha, Kali-(Sanṭāraṇa), and Saraswaṭirahasya,—these 32 Upanishaḍs are of Kṛshṇa Yajurveḍa and have the Sānṭi beginning with 'Sahanāvavaṭu, ete'.

"Kena, Chhāndogya, Aruņi, Maiţrāyanī, Maiţreyi, Vajrasuchikā, (Yoga)-Chūdā-(Mani), Vasudeva, Mahaţ-Sannyāsa, Avyakţa, Kundikā, Sāviţrī, Rudrāksha, Jābāla, Darsana, and Jābāli,—these 16 Upanishada are of Sāmaveda and have the

Santi beginning with ' Apyayantu, etc'.

"Prasna, Mundaka, Māndūkya, (Aṭharva)-Sira, (Aṭharva)-Sikhā, (Bṛhaṭ)-Jābāla, (Nṛsihma)-Ṭāpanī, (Nāraḍa-Parivrājaka), Siṭā, Sarabha, Mahā-Nārāyaṇa, (Rāma)-Rahasya, (Rāma)-Tāpanī, Sāndilya, (Paramahamsa)-Parivrājaka, (Anna)-Pūrṇā, Sūrya, Āṭma, Pāsupaṭa, Parabrahma, Tripuraṭāpanī, Devī, Bhāvanā, Bhasma-(Jābāla), Gaṇapaṭi, Mahāvākya, Gopāla-Ṭāpanī, Kṛshṇa, Hayagrīva, Daṭṭāṭreya, and Gārada,—these 31 Upanishads of Aṭharvaṇa-Veḍa have the Sānṭi commencing with 'Bhaḍram-Karṇebhih, etc'.

"Persons desirous of emancipation and having developed the four means of salvation should, with presents in their hands, approach a Gura full of faith, of good family, proficient in Vedas, scripture-loving, of good qualities, straightforward, intent upon the welfare of all beings, and an ocean of compassion; and after studying under him, according to the rules, the 108 Upanishads, he should ever be going through the process of studying, thinking and reflecting upon them. With the cessation of the three bodies through the destruction of Prarabdha, they attain the state of Plenum without any Upādhis like the ether in the pot (after the pot is broken). This is the embodied salvation, this is the final emancipation. Therefore even those in Brahmaloka through the studying of Vedānţa from the mouth of Brahma attain with Him the final emancipation. Hence to all these is stated the final emancipation through the Jūāna path, and not through Karma, Sānkhya-Yoga, and other Upāsanās. Thus is the Upanishad."

Арнуауа II

Again Māruţi (Hanūmān) addressed Srī-Rāmachandra thus:
"What is Jīvanmukţi? what is Videhamukţi? what is the authority therein? what about its perfection? what is the object of such a perfection?"

(Sri-Rāma replied:) "The Dharma of a man's Chitta that has the characteristics of agency and enjoyment is fraught with pains and hence tends towards bondage. The control of it (the Chitta) is Jivanmukţi. Videhamukţi follows when through the extinction of Prārabdha, the removal of the vehicles [of the bodies] takes place like the ether in the pot [after the pot is broken]. The authority on the points of Jivanmukţi and Videhamukţi is the 108 Upanishads. Its object [of perfection] is the attaining of eternal bliss through the removal of the pains of agency, etc. This has to be achieved through human efforts. Like progeny obtained through the Puṭrakāmeshti sacrifice, wealth in trade, or heaven through the Jyotishtoma sacrifice, so Jīvanmukţi is gained through Samādhi arising through Vedānţic study, and accomplished through human efforts. It has to be won through the extinction of all Vāsanās. Regarding it, there are verses

thus: 'The efforts of man are stated to be of two kinds, those that transcend scriptures and those that are according to scriptures. Those that transcend scriptures tend to harm while those that are according to scriptures tend to Reality.' To men, true Jaana does not arise through the Vasanas of the world, scripture and body. Vāsanā is divided into two, the pure and the impure. If thou art led by the pure Vasanas, thou shalt thereby soon reach by degrees My Seat. But should the old impure Vasanas land thee in danger, they should be overcome through efforts. This river of Vasanas towards objects, which flows in the pure and impure paths, should be diverted to the pure path through human efforts. The impure ones have to be transmuted into the pure. That which is diverted from the impure turns towards the pure. So also the reverse. This child, Chitta has to be fondled through human efforts. O killer of enemies, it is only when through means of practice both Vasanas quite abandon thee, that thou wilt be able to realise the effects of [such] practice. Even in the case of doubt, the pure Vasanas alone should be practised.

"O son of Vayu, there is nothing wrong in the increase of the pure Vasanas. The extinction of Vasanas, Vijnana and the destruction of Manas [as these three] when practised together for a long time are regarded, O great and intelligent one, as fruitful. So long as these are not equally practised again and again, so long the [Supreme] Seat is not attained, even after the lapse of hundreds of years. Even should one of these [three] be practised for a long time, it will not yield its fruit like a Mantra imperfectly done. Through the practice of these for a long time, the firm knots of the heart are cut, without doubt, like the breaking of the threads in a lotus-stalk rent in twain. The illusory Samsaric Vasana that has arisen through the practice of [many] hundreds of lives never perishes except through the practice of Yoga for a long time. Therefore, O Somya [disciple], after having put away to a distance the desire of enjoyment through discriminative human effort, resort to these three alone. The wise know that a mind associated with Vasana tends to bondage, while a mind well freed from

Väsana is said to be an emancipated one. O Maha-kapi [great Monkey] practise the state of a mind devoid of Vasana. Vāsanā perishes through well-conducted deliberation and truth. Through the absorption of Vasanas, Manas attains quiescence like a lamp [without oil]. He whose mind, devoid of destruction, is [centred] on Me as of the nature of Chinmatra [consciousness alone], abandoning the Vasanas, is no other than Myself of the nature of Sachchidananda. Whether Samadhi and Karma are performed or not, one who has a supreme Chitta with a heart devoid of all desires is an emancipated person. He whose mind is freed from Vasanas is not subject to the fruits arising from the performance or non-performance of actions, or Samadhi or Jñāna. Except through the entire giving up of Vāsanās and through Mouna [the observance of silence towards objects], the Supreme Seat is not attained. Though devoid of Vasanas, the eye and other organs are involuntarily prompted to their (respective) external objects through habit. Just as the eye without any desire sees without any effort the objects that fall on it, so also the undannted man of intelligence enters into the affairs [of the world] without any desire. O Maruti, the Munis know that as Vāsanā which is manifested through the consciousness of objects, which is of the nature of the object itself, and which is the cause of the origination and absorption of Chitta. This excessively fluctuating Chitta is the cause of birth, dotage and death, due to the identification of itself with objects practised firmly [for a long time]. Like the analogy of the seed and the tree, the vibration of Prana arises through Vasana and (vice versa) the Vasana through the former-these forming the seed of Chitta. To the tree of Chitta, there are two seeds : the vibration of Prana and Vasana. Should either of them perish. both perish soon. Through the actions of the world being done without attachment, through the abandoning of the [thought of the | reality of the universe and the conviction of the destructibility of the body, Vasana does not arise. Through the complete giving up of Vasana, Chitta becomes not-Chitta. When the mind does not think at all, being completely devoid of Vasana, then dawns the state of mindlessness which confers the

great peace. So long as you are without a mind of [true] discrimination and are not a knower of the Supreme Seat, so long should you follow whatever has been decided by the teacher and the authorities of the sacred books. When your sins are burnt up and you are a knower of the Reality without any anxiety, then all the good Vasanas even should be given up.

"The destruction of Chitta is of two kinds, that with form and that without form. [The destruction of] that with form is of the Jivanmukta; (the destruction of), that without form being of the Videhamukta. O son of Vayu, hearken to [the means of] the destruction of Chitta. That is said to be the destruction of Chitta when it, associated with all the attributes of Maitri (friendship) and others, becomes quiescent [without any resurrection]. There is no doubt of it. Then the Manas of a Jīvanmukṭa is free from fresh rebirth; to him, there is the destruction of Manas with form. But to the Videhamukța, there is the destruction of Manas without form. It is Manas that is the root of the tree of Samsara with its thousands of shoots, branches, tender leaves and fruits. I think it to be Sankalpa alone. In order that the tree of Samsāra may wither soon, dry up its root through the quiescence of Sankalpa. There is only one means to control one's mind. That is to destroy the mind as soon as it rises. That is the (great) dawn. In the case of the wise, the mind is destroyed: but in the case of the ignorant, it is indeed a fetter. So long as the mind is not destroyed through the firm practice of the One Reality, so long as Vasanas are prancing about in the heart like Vetala (goblin) in the night-time. The Väsanäs of enjoyment of one who has destroyed the egoism of Chitta and controlled the organs, the enemies, decay like lotuses in mid-winter. Pressing one hand against the other, setting teeth against teeth, and forcing one limb against the other, he should first conquer his mind.

"It is not possible on the part of the one-thoughted to control the mind by sitting up again and again except through the approved means. As a vicious rutting elephant is not subject to control except through the goad, so in the matter of the control of the mind, the effective means are the attainment of spiritual knowledge, association with the wise, the entire abdication of all Vāsanās and the control of prāṇas. While such are the [prescribed] means, should persons try to control the mind through violence, they are like those that search in darkness, having thrown aside the light (in their hands). Those who endeavour to control the mind through force are but trying to bind a mad elephant with the filaments of a lotus-stalk.

To the tree of the mind having the ever-growing branches of modifications, there are two seeds. One is the fluctuation of Prana, and the other is the firmness of Vasana. The [One] All-pervading Consciousness is agitated by the fluctuation of Prana. The means of Dhyana by which [the one] Jaana is attained through the one-pointedness of the mind is now imparted to you. After duly resolving back the things originated [in the universe] with all their changes, meditate upon that which remains-[viz.], Chinmatra (the consciousness alone), which is also Chidananda (conscious-bliss). The wise say that the interval experienced by Yogins after the inspiration and before the (next) expiration is [the internal] Kumbhaka (cessation of breath); while the interval of complete equilibrium after expiration and before the next inspiration is the external Kumbhaka. Through the force of the practice of Dhyana, the current of the modification of Manas devoid of Self that is of Brāhmie nature is said to be Samprajūāţa Samādhi, while the mind with the utter quiescence of modifications that confers upon one supreme bliss is said to be Asamprajñāṭa-Samāḍhi that is dear unto Yogins. This [state] that is devoid of light, Manas and Buddhi, and that is of the nature of Chit (consciousness merely) is styled by the Munis Atadvyavrtti Samadhi (a Samadhi that does not care or require the aid of another). It is Plenum above, below and in the middle, and is of the nature of Siva (auspiciousness). This noumenal (or occult) Samadhi is itself Vidhi-Mukha (sanctioned by books or Brahmā).

"The clinging to objects without previous or subsequent deliberation through intense thought [or longing] is stated to be Vāsanā. O chief of Monkeys, whatever is meditated upon by a person with ardent impetuosity without any other Vāsanā -that he soon becomes. A person that is entirely subject to Vāsanā becomes of the nature of that. When he regards this [universe] as Sat [the Reality], then he is subject to delusion. Because of the many strong Vasanas, he does not abandon the nature of the universe. This person of wrong vision sees everything under infatuation like one deluded. Vasanas are of two kinds-the pure and the impure. The impure ones are the cause of rebirth, while the pure are the destroyers of it. The impure are said by the wise to be of the nature of intense Ajfiana, associated with the great Ahankara and generative of rebirth. Of what avail is the chewing again and again of the many Sastric stories to one that has abandoned the seed of rebirth, having turned it into a burnt one? O Maruti, thou shouldst with effort seek the effulgence within. O tiger of Monkeys, whoever, after having abandoned the visible and the invisible, is as the One alone is not a mere knower of Brahman but is Brahman itself. One who having studied the four Vedas and the various books does not cognize the reality of Brahman is like the ladle ignorant of the taste of the dainty. Therefore what other advice of indifference can be imparted to a person that has not attained the indifference to the impure Vasana of delusion [or body]? This body is very impure while the one [Atma] that dwells in it is very pure. When the differences between the two are [thus] known, what then may be ordained as the purification? 'The bondage of Vasana is the [real] bondage, while the destruction of Vasana is salvation. After wholly abandoning the Vasanas, give up even the desire for salvation. After first giving up the Vasana of objects dependent upon the Vāsanā of the mind, attract unto thyself the pure Vāsanās associated with Maitri [friendship] and others. Though engaged in the world with these pure Vasanas, give up them too and retire within the quiescent desires and become of the form of the longing after Chit alone. Then, O Māruți! giving up that also associated as it is with Manas and Buddhi, mayst thou now left alone become firm in Me in Samādhi. O son of Vāyu! always worship My Reality that is destructive of pains, without sound, touch, form, decay, taste, destruction or smell, and without name and Gotra [clan]. I am that non-dual One (Brahman) that is of the nature of the visible (Jñāna), like unto the Ākās, supreme, always shining, without birth, non-dual, without destruction, without attachment and pervading all. I am the All, and of the nature of salvation. One should ever meditate upon Me thus: 'I am of the form of the visible [Jñāna], the pure, of changeless nature and have really no objects in Me. I am the ever-full Brahman, transverse and across, up and down.' Also meditate upon Me thus: 'I am birthless, deathless, ageless, immortal, self-shining, all-pervading, destructionless, causeless, pure beyond the effect (of the universe) and ever content.' When one's body becomes a prey to time, he gives up the state of Jivanmukţi, as the wind attains the motionless state.

"The following is said in the Rg [-Veda] also: Like the eye which is spread in the Akas (seeing all things without any obstacle), so the wise ever see the Supreme Seat of Vishnu. The Brahmanas that have ever the Divine vision praise in diverse ways and illumine the Supreme Seat of Vishnu."

OM-TAT-SAT IS THE UPANISHAD.

SARVASĀRA-UPANISHAD'

OF

KRSHNA-YAJURVEDA

[In the text, all the questions are given first and then the answers follow. But the following arrangement is adopted to facilitate reference.]

1. What is Bandha (bondage).

Ātmā [the Self] falsely superimposing the body and others which are not-Self upon Himself, and identifying Himself with them—this identification forms the bondage of the Self.

2. What is Moksha [emancipation]?

The freedom from that [identification] is Moksha.

3. What is Avidyā (Nescience)?

That which causes this identification—that indeed is Avidya.

What is Vidyā (knowledge)?

That which removes this identification is Vidya.

5. What are (meant by) the states of Jagrat [the waking], Swapna [the dreaming], Sushupti [the dreamless sleeping] and Turiya [the fourth]?

Jagrat is that [state] during which Atma enjoys the gross objects of senses as sound, etc., through the 14 organs as Manas, etc., having the sun and the rest as their presiding deities.

Swapna is that [state] during which Āṭmā experiences, through the 14 organs associated with the Vāsanās [affinities],

¹ This Upanishad and the next form a glossary of some of the terms of Vedanta. 'Sarva-Sara' is the all-essence or quintessence.

³ They are the 5 organs of sense, the 5 organs of action and the 4 of Antah-karana (the internal organ), viz., Manas, Buddhi, Chitta and Ahaakara. Each is animated by a Devata or intelligential principle.

of the waking condition, sound and other objects which are of the form of the Vāsanās created for the time being, even in the absence of [the gross] sound and the others. Āṭmā experiences Sushupți when it does not experience sound and other objects of sense from the cessation of the functions of the 14 organs, there being no special enjoying consciousness on account of the absence of these organs.

Turiya is that state during which Atma is a witness to the existence of the above-mentioned three states, though it is in itself without (their) existence and non-existence and during which it is one uninterrupted Chaitanya (consciousness) alone. And that Chaitanya is that which is connected with the three states, which is without the three states, and which is pure.

6. What are the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Kos'as (sheaths)?

Annamaya sheath is the aggregate of the materials formed by food. When the ten Vāyus (Vital airs), Prāṇas and others, flow through the Annamaya sheath, then it is called the Prāṇamaya sheath. When Āṭmā connected with the above two sheaths performs the functions of hearing, etc., through the 14 organs of Manas and others, then it is called Manomaya sheath.

When in the (Anţaḥ-karaṇa) internal organs connected with the above three sheaths, there arise the modifications of contemplation, meditation, etc., about the peculiarities of the sheaths, then it is called Vijāānamaya sheath.

When the self-cause Jñāna is in its Self-bliss like the banyan tree in its seed, though associated with these four sheaths caused by Ajñāna, then it is called Ānandamaya sheath. Aṭmā which is associated with the Upāḍhi [vehicle] of these sheaths is figuratively called Kosa.

7. What is meant by Karţā (actor), Jiva, Pañchavarga [the five groups], Ksheţrajūa (the lord of the place), Sākshi [the witness], Kūtasţha and Anţaryāmin (the latent guide)?

Kartā (the actor) is the one who possesses the body and the internal organs through their respective desires proceeding from the idea of pleasure and pain. The idea of pleasure is that modification of the mind known as love. The idea of pain is that modification of the mind known as hate. The cause of pleasure and pain are sound, touch, form, taste and odour.

Jīva is that Adhyāsi [deluded one] that thinks that this body, which is obtained through the effects of good and bad Karmas, is one not so obtained.

Pañchavarga (the five groups) are (1) Manas, viz., Manas, Buddhi, Chitta and Ahankāra (creating uncertainty, certitude, flitting thought and egoism), (2) Prāṇa, i.e., Prāṇa, Apāna, Vyāna Samāna and Uḍāna, (3) Saṭṭwa, i.e., Saṭṭwa, Rajas, and Tamas. (4) the [five] elements: earth, water, fire, Vāyu and Ākās and

(5) Dharma and its opposite Adharma.

The original Avidya which has the characteristics of the above 5 groups, which does not perish without Atma-Jaana, which appears eternal through the presence of Atma and which is the vehicle for [the manifestation of] Atma, is the seed of the Linga [subtle] body. It is also called Hrdaya-granthi [the heart-knot].

The Chaitanya [consciousness] which is reflected and

shines in it is Kshetrajña.

Sākshi [the witness] is that conscious one that is aware of the appearance and disappearance [of the three states] of the knower, the knowledge and the known, who is himself without [or not affected by] this appearance and disappearance, and who is self-radiant.

Kūtastha is he who is found without exception in the Buddhi of all creatures from Brahmā down to ants, and who is shining as Āṭmā and dwells as witness to the Buddhi of all creatures.

Antaryamin is the Atma that shines as the ordainer, being within all bodies like the thread [on which] beads [are strung] and serving to know the cause of the several differences of Kütastha and others associated with him.

8. Who is Pratyagāṭmā?

He is of the nature of truth, wisdom, eternity and bliss. He has no vehicles of body. He is abstract wisdom itself, like a mass of pure gold that is devoid of the changes of bracelet, crown, etc. He is of the nature of mere consciousness. He is that which shines as Chaitanya and Brahman. When He is

subject to the vehicle of Avidya and is the meaning of the word "Twam" ('Thou' in "Tattwamasi"), then He is Pratyagatma.

9. Who is Paramāţmā?

It is He who is associated with truth, wisdom, eternity, bliss, omniscience, etc., who is subject to the vehicle of Māyā and who is the meaning of the word "Taţ" (or 'That' in "Taţţwamasi").

10. What is Brahman?

Brahman is that which is free from all vehicles, which is the Absolute Consciousness devoid of particularities, which is Sat (Be-ness), which is without a second, which is bliss and which is Māyā-less. It is different from characteristics of that expressed by the word "Twam" (Thou) subject to Upāḍhis (vehicles), or the characteristics of 'That' expressed by the word "Tat" subject to Upāḍhis. It is itself differenceless and is seen as the Seat of everything. It is the pure, the noumenal, the true and the indestructible.

And what is Satya (the true)?

It is the Sat (Be-ness) which is the aim pointed out by the Vedas. It is that which cannot be said to be Asat (not-Be-ness). It is that which is not affected by the three periods of time. It is that which continues to exist during the three periods of time. It is that which is. It is one without a second. It has not the differences of similarity or dissimilarity; or it is that which is the source of all ideas. It is that which does not perish even though space, time, matter, cause, etc., perish.

And what is Jñāna (wisdom)?

It is self-light. It is that which illuminates all. It is that Absolute Consciousness which is without any obscuration. It is that Consciousness which has no beginning or end, which is perpetual and which is the witness to all modifications and their opposites.

And what is Ananța (the eternal) ?

It is that which is without origin and destruction. It is that which is not subject to the six changes (viz., birth, growth, manhood, decay, old age and death). It is free from all Upādhis. It is that Consciousness which, being all full and without destruction, permeates the created universe composed of Avyakţa and others, like the earth in the modifications of clay, the gold in the modifications of gold, and thread in the modifications of thread.

And what is Ananda (bliss)?

It is the seat of all sentient beings, like the ocean of the water, is eternal, pure, partless and non-dual, and is the sole essence of Chidananda (consciousness-bliss).

11. Of how many kinds are substances?

There are three kinds, Sat (Be-ness), Asat (not-Be-ness) and Mithyā (Illusion).

Sat alone is Brahman. Asat is that which is not. Mithya is the illusory ascription to Brahman of the universe that is not.

What is fit to be known is Brahman, the Aţmā alone. Brahma-Jñāna is the rooting out of all-bodies and such

like-that are not Self, and the merging in Brahman, the Sat. The universe of Akas and others including Jiva is not-Atma.

12. What is Maya?

The root of this not-Atma is Maya. She appears in Brahman like clouds, etc., in the sky. She has no beginning but has an end. She is subject to proof and not-proof. She neither is; nor is not; nor is she a combination of both (Sat and Asat). Her seat is indescribable. She has the varieties of differences as extolled by the wise. It is she that truly is not. Her nature is Ajñāna. She appears as Mūlaprakṛṭi, Guṇa-Samya (a state where the three Gunas are found in equilibrium), Avidya (Nescience) and other forms, transforming herself into the form of the universe. Thus does a knower of Brahman cognize her.

¹ This refers to that slumbering or latent state of the universe called also Maha-Sushupti when the Gunas are in equilibrium; on re-awakening into and activity when the Gunas are disturbed, Mulaprakrti is called by the different names of Maya, Avidya, Tamas, etc.

NIRĀLAMBA '-UPANISHAD

OF

SUKLA-YAJURVEDA

HARIH-OM. I shall relate in the form of a catechism whatever should be known for the removal of all miseries that befall these ignorant creatures [men].

What is Brahman? Who is Iswara? Who is Jiva? What is Prakṛṭi? Who is Paramāṭmā? Who is Brahmā? Who is Vishṇu? Who is Ruḍra? Who is Inḍra? Who is Yama? Who is Sūrya? Who is Chanḍra? Who are Devas? Who are Rākshasas? Who are Pisāchas? Who are Manushyas? Who are Women? Who are Pasus, etc.? What is Sṭhāvara? Who are Brāhmans and others? What is Jūṭi (caste)? What is Karma? What is Akarma? What is Jūāna? What is Ajūāna? What is Sukha? What is Duḥkha? What is Swarga? What is Naraka? What is Banḍha? What is Moksha? Who is Upāsya? Who is Vidwān? Who is Mūdha? What is Āsura? What is Tapas? What is Paramapaḍa? What is Grāhya? What is Agrāhya? Who is Sannyāsi? Thus are the questions.

1. What is Brahman?

It is the Chaitanya that appears, through the aspects of Karma and Jūāna, as this vast mundane egg composed of Mahat, Ahankāra and the five elements, earth, water, fire, Vāyu and Akās—that is secondless—that is devoid of all Upādhis [vehicles], that is full of all Saktis [potencies], that is without beginning and end, that is described as pure, beneficial, peaceful, and Guna-less and that is indescribable.

¹ Lit,-without support.

- 2. Who is Iswara? and what are His characteristics? Bramhan itself, having through His Sakti called Prakṛti (matter) created the worlds and being latent in them, becomes the ruler of Buddhi and Indriyas (organs of sense and action) as well as Brahmā (the creator) and others. Hence he is named Iswara.
 - 3. Who is Jiva?

Iswara Himself, subject to the false superimposition upon Himself [of the idea] "I am the gross" through the [assumption of the] names and forms of Brahmā, Vishņu, Rudra, Indra, and others is Jiva. Though one, he appears as many Jivas, through the force of the different Karmas originating the bodies.

4. What is Prakṛṭi (matter) ?

It is nothing else but the Sakți [potency] of Brahman which is of the nature of Buddhi that is able to produce the many motley worlds by virtue of the mere presence of Brahman.

What is Paramāṭmā? The supreme Āṭmā or soul.

It is Brahman alone that is Paramatma as it (the former) is far superior to bodies and others.

- 6. Who is Brahmā [the creator] ?
- Who is Vishnu [the preserver]?
- Who is Rudra [the destroyer]?
- 9. Who is Indra?
- 10. Who is Yama [the angel of death] ?
- 11. Who is Surya [the Sun]?
- 12. Who is Chandra [the Moon]?
- 13. Who are Devas [the Angels]?
- 14. Who are Asuras [the Demons]?
- 15. Who are Pisachas [the evil spirits] ?
- 16. Who are Manushyas [the men]?
- 17. Who are Women?
- 18. What are beasts, etc.?
- 19. What are the Sthavaras [fixed ones] ?
- 20. Who are Brahmans and others?)

That Brahman is Brahmā, Vishnu, Rudra and Indra, Yama, Sun and Moon, Devas, Asuras, Pisāchas, men, women, beasts, etc., the fixed ones, Brahmans and others. Here there is no manyness in the least degree: all this is verily Brahman.

21. What is Jāţi (caste)

It cannot refer to the skin, the blood, the flesh or the bone. There is no caste for Atma; caste is only conventional.

22. What is Karma?

Karma is that action alone which is performed by the organs and ascribed to Atma as "I do" (viz., agency being attributed to Atma).

23. What is Akarma [or non-Karma]?

Akarma is the performance, without any desire for the fruits, of the daily and occasional rites, sacrifices, vows, austerities, gifts and other actions that are associated with the egoism of the actor and the enjoyer, and that are productive of bondage, rebirth, etc.

24. What is Jñāna?

It is the realisation by direct cognition of the fact that in this changing universe there is nothing but Chaitanya [the one life] that is Consciousness, that is of the form of the seer and the seen, pervading all things, that is the same in all, and that is not subject to changes like pot, cloth, etc. This realisation is brought about by means of the subjugation of the body and the senses, the serving of a good Guru (teacher), the hearing of the exposition of Vedanțic doctrines and constant meditation thereon.

25. What is Ajnana?

It is the illusory attribution, like the snake in the rope, of many Atmas (souls) through the diverse Upadhis [or vehicles] of the angels, beasts, men, the fixed ones, females, males, castes and orders of life, bondage and emancipation, etc., to Brahman that is secondless, all-permeating and of the nature of all.

26. What is Sukha (happiness)?

It is a state of being of the nature of bliss, having cognized through experience the Reality of Sachchidananda [or that which is be-ness, consciousness and bliss].

27. What is Duhkha (pains)?

It is the mere Sankalpa [or the thinking] of the objects of mundane existence [or of not-Self according to the Bombay Edition].

28. What is Swarga (heaven)?

It is the association with Sat [either good men or Brahman which is Sat, the true].

29. What is Naraka (hell)?

It is the association with that which brings about this mundane existence which is Asat [the false].

30. What is Bandha [bondage]?

Such Sankalpas [thoughts] as "I was born," etc., arising from the affinities of beginningless Ajñāna form bondage.

The thought obscuration [or mental ignorance] of the mundane existence of "mine" in such as father, mother, brother, wife, child, house, gardens, lands, etc., forms bondage.

The thoughts of I-ness as actor, etc., are bondage.

The thought of the development in oneself of the eight Siddhis (higher psychical powers) as Anima and others is bondage.

The thought of propitiating the angels, men, etc., is bondage.

The thought of going through the eight means of Yoga?

practice, Yama, etc., is bondage.

The thought of performing the duties of one's own caste

and order of life is bondage.

The thought that command, fear and doubt are the attributes of [or pertain to] Āṭmā is bondage.

The thought of knowing the rules of performing sacrifices, vows, austerity and gift is bondage. Even the mere thought of desire for Moksha (emancipation) is bondage. By the very act of thought, bondage is caused.

31. What is Moksha [emancipation]?

Moksha is the (state of) the annihilation, through the discrimination of the eternal from the non-eternal, of all thoughts of bondage, like those of "mine" in objects of pleasure and pain, lands, etc., in this transitory mundane existence.

32. Who is Upasya [or fit to be worshipped]?

That Guru (or spiritual instructor) who enables (the disciple) to attain to Brahman, the Consciousness that is in all bodies.

¹ There are 18 Siddhis, 8 higher and 10 lower.

² They are Yama, Niyama, etc.

33. Who is Sishya (the disciple)?

The disciple is that Brahman alone that remains after the consciousness of the universe has been lost (in him) through Brahmic wisdom.

34. Who is Vidwan (the learned)?

It is he who has cognized the true form (or reality) of his own consciousness that is latent in all.

35. Who is Mudha [the ignorant]?

He who has the egoistic conception of the body, caste, orders of life, actor, enjoyer and others.

36. What is Asura [the demoniacal]?

It is the Tapas [austerity] practised by one inflicting trouble on the Aţmā within through Japa [or inaudible muttering of Manţras], abstinence from food, Agnihoţra [the performance of the worship of fire], etc., attended with cruel desire, hatred, pain, hypocrisy and the rest for the purpose of acquiring the powers of Vishnu, Brahmā, Ruḍra, Indra and others.

37. What is Tapas?

Tapas is the act of burning—through the fire of direct cognition of the knowledge that Brahman is the truth and the universe, a myth—the seed of the deep-rooted desire to attain the powers of Brahmā, etc.

38. What is Paramapada [the supreme abode]?

It is the seat of the eternal and emancipated Brahman which is far superior to Prāṇas (the vital airs), the organs of sense and actions, the internal organs (of thought), the Guṇas and others, which is of the nature of Sachchidananda and which is the witness to all.

39. What is Grahya [or fit to be taken in]?

Only that Reality of Absolute Consciousness which is not conditioned by space, time or substance.

40. What is Agrahya?

The thought that this universe is truth—this universe which is different from one's Self and which being subject to Māyā (or illusion) forms the object of (cognition of) Buddhi and the organs.

41. Who is the Sannyasi [ascetic] ?

A Sannyāsi is an ascetic who having given up all the duties of caste and orders of life, good and bad actions, etc., being freed from [the conceptions of] "I" and "mine" and having taken his refuge in Brahman alone, roams at large practising Nirvikalpa Samāḍhi and being firmly convinced of "I am Brahman" through the realisation of the meaning of such sacred (Veḍic) sentences as "Thou art That" "All this is verily Brahman" and "Here there is no manyness in the least". He only is an emancipated person. He only is fit to be adored. He only is a Yogin. He only is a Paramahamsa. He only is an Avaḍhūṭa. He only is a Brahman. Whoever studies the Nirālamba-Upanishad becomes, through the grace of Guru, pure like fire. He becomes pure like Vāyu (air). He does not return. He is not born again: nay he is not born again.

Such is the Upanishad.

MAITREYA-UPANISHAD

OF

SAMAVEDA

A King named Brhadratha, thinking this body to be impermanent and having acquired indifference (to objects), retired to the forest, leaving his eldest son to rule over (his) kingdom. With hands uplifted and eyes fixed on the sun, he performed a severe Tapas (or religious austerity). At the end of a thousand days, the Lord Sakayanya Muni, a knower of Atma, who was like fire without smoke, and who was as a scorching fire with his Tejas (spiritual lustre) approached (him) and addressed the King thus: "Rise, rise and choose a boon." The King prostrated before him and said: "O Lord, I am not an Atmavit (or knower of Atma). Thou art a Tattwavit, we hear. Please enlighten me about Sattva (the state of Sat or Brahman)." (To which) the Muni replied thus: "O thou that art born of the race of Ikshwaku: To begin with, your question is difficult (of explanation) : do not question me. Ask for any other thing you desire." Thereupon the King touched the feet of Sakayanya and recited the (following) verse:

"What is the use of these to me or any other? Oceans dry up. Mountains sink down. The positions of Phruva (the Polar Star) and of trees change. Earth is drowned. The Suras (angels) run away, leaving their (respective) places. (While such is the case), I am He in reality. Therefore of what avail to me is the gratification of desires, since one who clings to the gratification of desires is found to return again and again to this Samsāra (mundane existence)? Thou art able to extricate me (out of this Samsāra). I am drowned like a frog in a dry well. Thou art my refuge.

"O Lord! this body was the result of sexual intercourse. It is without wisdom; it is hell (itself). It came out through the urinary orifice. It is linked together by bones. It is coated over with flesh. It is bound by skin. It is replete with fæces, urine, Vâyu (air), bile, phlegm, marrow, fat, serum and many other impurities. O Lord! to me in such a foul body (as this), thou art my refuge."

Thereupon Lord Sakayanya was pleased and addressed the King thus: "O Mahārāja, Brhadratha, the flag of the Ikshwāku race, thou art an Atmajñani. Thou art one that has done his duty. Thou art famous by the name of Marut." At which the King asked: "O Lord! in what way, can you describe Atma?" To which he replied thus: "Sound, touch, and others which seem to be Artha (wealth) are in fact Anartha (evil). The Bhūtātmā (the lower Self) clinging to these, never remembers the Supreme Seat. Through Tapas, Sattwa (quality) is acquired; through Sattwa, a (pure) mind is acquired; and through mind, (Parama-) Āṭmā, (the higher Self) is reached. Through attaining Atma, one gets liberation. Just as fire without fuel is absorbed into its own womb, so Chitta (thought) through the destruction of its modifications is absorbed into its own womb (source). To a mind that has attained quiescence and truth, and which is not affected by sense-objects, the events that occur to it through the bondage of Karma are merely unreal. It is Chitta alone that is Samsara. It should be cleansed with effort. Whatever his Chitta (thinks), of that nature he becomes. This is an archaic mystery. With the purifying of Chitta, one makes both good and bad Karmas to perish. One whose mind is thus cleansed attains the indestructible Bliss (through his own Self). Just as Chitta becomes united with an object that comes across it, so why should not one (be released) from bondage, when one is united with Brahman. One should meditate in the middle of the lotus of the heart, Parames'wara (the highest Lord) who is the witness to the play of Buddhi, who is the object of supreme love, who is beyond the reach of mind and speech, who has no beginning or end, who is Sat alone being of the nature of light only, who is beyond meditation, who can

neither be given up nor grasped (by the mind), who is without equal or superior, who is the permanent, who is of unshaken depth, who is without light or darkness, who is all-pervading, changeless and vehicleless, and who is wisdom of the nature of Moksha (salvation). I am He-that Paramatma who is the eternal, the pure, the liberated, of the nature of wisdom, the true, the subtle. the all-pervading, the secondless, the ocean of bliss, and one that is superior to Pratyagațma (the lower Self). There is no doubt about it. How will calamity (or bondage) approach me who am depending upon my own bliss in my heart, who have put to shame the ghost of desires, who look upon this universe as (but) a jugglery and who am not associated with anything. The ignorant with their observance of the castes and orders of life obtain their fruits according to their Karmas. Men who have given up all duties of castes, etc., rest content in the bliss of their own Self. The distinctions of caste and orders of life have divisions among them, have beginning and end, and are very painful. Therefore having given up all identification with sons and as well as body, one should dwell in that endless and most supreme Bliss."

Арнуаул П

Then Lord Maitreya went to Kailās and having reached it asked Him thus: "O Lord! please initiate me into the mysteries of the highest Tattwa," To which Mahādeva replied: "The body is said to be a temple. The Jīva in it is Siva alone. Having given up all the cast-off offerings of Ajñāna, one should worship Him with So'ham (I am He). The cognition of everything as non-different from oneself is Jñāna (wisdom). Abstracting the mind from sensual objects is Dhyāna (meditation). Purifying the mind of its impurities is Snāna (bathing). The subjugation of the Indriyas (sensual organs) is S'aucha (purification). One should drink the nectar of Brahman and beg food for maintaining the body. Having one (thought) alone, he should live in a solitary place without a second. The wise man should observe thus: then he obtains Absolution.

"This body is subject to birth and death. It is of the nature of the secretion of the father and mother. It is impure,

being the seat of happiness and misery. (Therefore) bathing is prescribed for touching it. It is bound by the Dhatus (skin, blood, etc.), is liable to severe diseases, is a house of sins, is impermanent and is of changing appearance and size. (Therefore) bathing is prescribed for touching it. Foul matter is naturally cozing out always from the nine holes. It (body) contains bad odour and foul excrement. (Therefore) bathing is prescribed for touching it. It is connected (or tainted) with the child-birth impurity of the mother and is born with it. It is also tainted with death impurity. (Therefore) bathing is prescribed for touching it. (The conception of) "I and mine" is the odour arising from the besmeared dung and urine. The release from it is spoken of as the perfect purification. The (external) purification by means of water and earth is on account of the worldly. The destruction of the threefold affinities (of Sastras, world and body) generates the purity for cleansing Chitta. That is called the (real) purification which is done by means of the earth and water of Jñana (wisdom) and Vairagya (indifference to objects).

"The conception of Adwaita (non-dualism) should be taken in as the Bhiksha (alms-food); (but) the conception of Dwaita (dualism) should not be taken in. To a Sannyāsī (ascetic), Bhiksha is ordained as dictated by the Sastra and the Guru. After becoming a Sannyasi, a learned man should himself abandon his native place and live at a distance, like a thief released from prison. When a person gives up Ahankara (I-amness) the son, wealth the brother, delusion the house, and desire the wife, there is no doubt that he is an emancipated person. Delusion, the mother is dead. Wisdom, the son is born. In this manner while two kinds of pollution have occurred, how shall we (the ascetics) observe the Sandhyas (conjunction periods)? The Chit (consciousness) of the sun is ever shining in the resplendent Akas of the heart. He neither sets nor rises; while so, how shall we perform the Sandhyas? Ekanta (solitude) is that state of one without second as determined by the words of a Guru. Monasteries or forests are not solitudes. Emancipation is only for those who do not doubt. To those who doubt, there is no salvation even after many births. Therefore one should attain faith. (Mere) abandoning of the Karmas or of the Mantras uttered at the initiation of a Sannyāsī (ascetic) will not constitute Sannyāsa. The union of Jīva (-Āṭmā) (the lower Self) and Parama (-Āṭmā) (the higher Self) at the two Sandhis (morning and evening) is termed Sannyāsa. Whoever has a nausea for all Īshaṇa (desires) and the rest as for vomited food, and is devoid of all affection for the body, is qualified for Sannyāsa. At the moment when indifference towards all objects arises in the mind, a learned person may take up Sannyāsa. Otherwise, he is a fallen person. Whoever becomes a Sannyāsī on account of wealth, food, clothes and fame, becomes fallen in both (as a Sannyāsī and as houesholder); (then) he is not worthy of salvation.

"The thought of (contemplation upon) Tattwas is the transcendental one; that of the Sastras, the middling, and that of Mantras, the lowest. The delusion of pilgrimages is the lowest of the lowest. Like one, who, having seen in water the reflection of fruits in the branches of trees, tastes and enjoys them, the ignorant without self-cognition are in vain overjoyed with (as if they reached) Brahman. That ascetic is an emancipated person who does not abandon the internal alms-taking (viz., the meditation upon the non-dual), generating Vairagya as well as faith the wife, and wisdom the son. Those men (termed) great through wealth, age, and knowledge, are only servants to those that are great through their wisdom as also to their disciples. Those whose minds are deluded by My Māyā, however learned they may be, do not attain Me, the all-full Atma, and roam about like crows, simply for the purpose of filling up their belly, well burnt up (by hunger, etc.). For one that longs after salvation, the worship of images made of stone, metals, gem, or earth, is productive of rebirth and enjoyment. Therefore the ascetic should perform his own heart-worship alone, and relinquish external worship in order that he may not be born again. Then like a vessel full to its brim in an ocean, he is full within and full without. Like a vessel void in the ether, he is void within and void without. Do not become (or

differentiate between) the Åţmā that knows or the Åţmī that is known. Do become of the form of that which remains, after having given up all thoughts. Relinquishing with their Vāsanās the seer, the seen and the visual, worship Åţmā alone, the resplendent supreme presence. That is the real supreme State wherein all Sankalpas (thoughts) are at rest, which resembles the state of a stone, and which is neither waking nor sleeping."

Арнулул III

"I am "I" (the Self). I am also another (the not-Self). I am Brahman. I am the Source (of all things). I am also the Gurn of all worlds. I am of all the worlds. I am He. I am Myself alone. I am Siddha. I am the Pure. I am the Supreme. I am. I am always He. I am the Eternal. I am stainless. I am Vijnana, I am the Excellent. I am Soma. I am the All. I am without honour or dishonour. I am without Gunas (qualities). I am Siva (the auspicious). I am neither dual or non-dual. I am without the dualities (of heat or cold, etc.) I am He, I am neither existence nor non-existence. I am without language. I am the Shining. I am the Glory of void and non-void. I am the good and the bad. I am Happiness. I am without grief. I am Chaitanya. I am equal (in all). I am the like and the non-like. I am the eternal, the pure, and the ever felicitous. I am without all and without not all. I am Sāttwika. I am always existing. I am without the number one. I am without the number two. I am without the difference of Sat and Asat. I am without Sankalpa. I am without the difference of manyness. I am the form of immeasurable Bliss. I am one that exists not. I am the one that is not another. I am without body, etc. I am with asylum. I am without asylum. I am without support. I am without bondage or emancipation. I am the pure Brahman. I am He. I am without Chitta, etc. I am the supreme and the Supreme of the supreme. I am ever of the form of deliberation and yet am without deliberation. I am He. I am of the nature of the Akāra and Ukāra as also of Makara. I am the earliest. The contemplator and contemplation I am without. I am One that cannot be contemplated upon. I

am He. I have full form in all. I have the characteristics of Sachchidananda. I am of the form of places of pilgrimages. I am the higher Self and Siva. I am neither the thing defined nor non-defined. I am the non-absorbed Essence. I am not the measurer, the measure or the measured. I am Siva. I am not the universe. I am the Seer of all. I am without the eyes, etc. I am the full grown. I am the Wise. I am the Quiescent. I am the Destroyer. I am without any sensual organs. I am the doer of all actions. I am One that is content with all Vedantas (either books or Atmic Wisdom). I am the easily attainable. I have the name of one that is pleased as well as one that is not. I am the fruits of all silence. I am always of the form of Chinmatra (Absolute Consciousness). I am always Sat (Be-ness) and Chit (Consciousness). I am one that has not anything in the least. I am not one that has not anything in the least. I am without the heart-Granthi (knot). I am the Being in the middle of the lotus. I am without the six changes. I am without the six sheaths and without the six enemies. I am within the within. I am without place and time. I am of the form of happiness having the quarters as My garment. I am the emancipated One, without bondage. I am without the "no". I am of the form of the partless. I am the partless. I have Chitta, though released from the universe. I am without the universe. I am of the form of all light. I am the Light (Jyotis) in Chinmatra (Absolute Consciousness). I am free from the three periods (of time past, present, and future). I am without desires. I am without body. I am One that has no body. I am Gunaless. I am alone. I am without emancipation. I am the emancipated One. I am ever without emancipation. I am without truth or untruth. I am always One that is not different from Sat (Be-ness). I have no place to travel. I have no going, etc. I am always of the same form. I am the Quiescent. I am Purushottama (the Lord of Souls). There is no doubt that he who has realised himself thus, is Myself. Whoever hears (this) once becomes himself Brahman, yea, he becomes himself Brahman. Thus is the Upanishad."

KAIVALYA '-UPANISHAD

OF

KRSHNA-YAJURVEDA

HARIH-OM. Then ³ Aswalāyana went to Lord Parameshtī (Brahmā) and addressed Him thus: "Please initiate me into Brahmavidyā (Divine Wisdom), which is the most excellent, which is ever enjoyed by the wise, which is mystic, and by which the learned, after having soon freed themselves from all sins, reach Purusha, the Supreme of the supreme."

To him the Grandfather (thus) replied: "Know (It) through Sraddhā (faith), Bhakţi (devotion), Dhyāna (meditation), and Yoga. Persons attain salvation not through Karma, progeny or wealth but through Sannyāsa (renunciation) alone. Ascetics of pure mind through (the realisation of) the meaning well-ascertained by Vedānţa-Vijnāna and through Sannyāsa-Yoga enter into That which is above Swarga (heaven) and is in the cave (of the heart). They all attain Paramāṭmā² in the Brahma-world and are (finally) emancipated.

"Being seated in a pleasant posture in an unfrequented place with a pure mind, and with his neck, head, and body erect, having given up the duties of the (four) orders of life, having subjugated all the organs, having saluted his Guru with devotion, having looked upon the heart (-lotus) as being free from Rajoguna and as pure, and having contemplated in its (heart's) centre Parames wars who is always with His consort Umā, who is pure and free from sorrow, who is unthinkable and invisible, who is of endless forms, who is of the nature of happiness,

¹ Lit., isolation- or emancipation-Upanishad.

³ After attaining Sadhana-Chatushtaya or the four means of salvation.

⁴ Hiranyagarbha or the higher Self.

who is very quiescent, who is of the form of emancipation, who is the source of Maya, who has no beginning, middle or end, who is One, who is All-Pervading, who is Chidananda (Consciousness-Bliss), who is formless, who is wonderful, who is the Lord (of all), who has three eyes, who has a blue neck, (Nilakantha), and who is serenity (itself)-the Muni attains Paramatma, the womb of all elements, the All-Witness, and above Tamas. He only is Brahmā. He only is Siva. He only is Indra. He only is the indestructible. He only is the Supreme. He only is the Self-Shining. He only is Vishnū. He only is Prāna. He only is Time. He only is Agni (fire). He only is the moon. He only is all things that exist or will hereafter exist. He only is eternal. Having known Him, one crosses death. There is no other path to salvation. He only attains Parabrahman who sees in himself all elements and himself in all elements. There is no other means. Having constituted his body an Arani (the lower attritional piece of wood) and Prapava (Om), the upper Arani, a wise man burns Ajñana by the churning of meditation.

"It is only He (Paramātmā) who, deluded by Māyā, assumes a body with the internal organs and does everything. It is only He who in the waking state is gratified with women. food, drink, and other diverse enjoyments. In the dreaming state, the Jiva enjoys pleasures and pains in the several worlds which are created by His Māyā. In the dreamless sleeping state when all are absorbed, He, replete with Tamas, attains the state of happiness. Then through the force of the Karmas of previous births, that Jiva again wakes up and goes to sleep. All the diversified objects (of the universe) emanate from the Jiva, who sports in the three bodies (gross, subtle and causal). The three bodies are finally absorbed in Him who is the source of all, who is Bliss, and who is Absolute Wisdom. From Him, arise Prana, Manas, all the organs of sense and action, Akās, Vāyu, Agni, water and the earth supporting all. Parabrahman, which is of all forms, which is the Supreme Abode of this universe, which is the most subtle of the subtle and which is eternal, is only yourself. You are

only That. One who knows himself to be that Parabrahman that shines as the universe in the waking, dreaming, dreamless and other states, will be relieved from all bondage. I am that Sadāsiva, (or the eternal happiness) who is other than the enjoyer, the enjoyed, and the enjoyment in the three seats (or bodies), and who is witness and Chinmatra. All emanate from Me alone. All exist in Me alone. All merge into Me alone. I am that non-dual Brahman. I am the atom of atoms; so am I the biggest (of all). I am this diversified universe. I am the oldest of all. I am Purusha. I am Is'a (the Lord). I am of the form of Jyotis (light) and of the form of happiness. I have neither hands nor feet. I have power unthinkable. I see without eyes. I hear without ears. I am omniscient. I have one kind of form only. None is able to know Me fully. I am always of the form of Chit. I am the One that should be known through all the Vedas. I am the Guru who revealed the Vedanța. I am only He who knows the true meaning of Vedanța. I have no sins or virtues. I have no destruction. I have no birth, body, organs of sense or action, or Buddhi. To Me there is no earth, water or fire. There is no Vayu; there is no Akas. He who thinks Paramatma as being in the cave (of the heart), as having no form, as being secondless, as being the witness of all and as being neither Sat nor Asat, attains the pure form of Paramatma.

"Whoever recites this Upanishad belonging to Yajurveda, he becomes as pure as Agni (fire). He becomes purified from the sins of theft of gold. He becomes purified from the sins of drinking alcohol. He becomes purified from the sins of murder of a Brāhman. He becomes purified from the sins of commission (of those that ought not to be done) and the sins of omission (of those that ought to be done). Therefore he becomes a follower of Brahman. Were one who has stepped beyond the duties of the four orders of life to recite (this Upanishad) always or even once, he acquires the wisdom that destroys the ocean of Samsāra. Therefore having known Him, he attains the Kaivalya State (or state of isolation or emancipation)—yea, he attains the Kaivalya State."

AMRTABINDU'-UPANISHAD

ov.

KRSHNA-YAJURVEDA

OM. Manas (mind) is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure, while that which is without desire is the pure. To men, their mind alone is the cause of bondage or emancipation. That mind which is attracted by objects of sense tends to bondage, while that which is not so attracted tends to emancipation. Now inasmuch as to a mind without a desire for sensual objects there is stated to be salvation, therefore an aspirant after emancipation should render his mind ever free from all longing after material objects. When a mind freed from the desires for objects and controlled in the heart attains the reality of Atma, then is it in the Supreme Seat. Till that which arises in the heart perishes, till then it (Manas) should be controlled. This only is (true) wisdom. This only is true Dhyana (meditation). Other ways are but long or tedious. It (Brahman) is not at all one that can be contemplated upon. It is not one that cannot be contemplated upon. It is not capable of contemplation, (and yet) it should be contemplated upon. Then one attains Brahman that is devoid of partiality. Yoga should be associated with Swara (sound, accent). (Brahman) should be meditated upon without Swara. By meditating without Swara upon Brahman, that which is cannot become non-existent. Such a Brahman is partless, devoid of fancy and quiescent (or free from the action of mind). Whoever cognizes "I" to be that Brahman

¹ Lit., the immortal germ.

attains certainly Brahman. A wise man having known that Brahman, that is without fancy, without end, without cause, or example, beyond inference and without beginning, is emancipated. There is (for him then) no destruction, no creation, no person in bondage, no devotee, no aspirant for salvation, no emancipated person. This is the truth. Atma that should be contemplated upon is One in (the three states), the waking, the dreaming, and the dreamless sleep. There is no rebirth to him who goes beyond the three states. The one Bhūṭāṭmā of all beings is in all beings. Like the moon (reflected) in water, he appears as one and as many. While a pot is being carried (from one place to another), the Akas (ether) that is within it is not carried (along with it). As the pot alone is carried, Jīva (within the body) may be likened to the Akas. Like the pot, the body has various kinds of forms. The body which perishes again and again is not conscious of its own destruction. But he (the Jiva) knows (it) always. He who is enveloped by the Maya of sound, is never able to come to (or see) the sun (of Parabrahman) from the darkness (of ignorance). Should such darkness be cleared, then he alone sees the nondual state. Parabrahman is Sabdākshara. What remains after the cessation of Sabda-Vedas, that is Akshara (indestructible), should be meditated upon by a learned man who wishes to secure quiescence to his Āṭmā.

Two Vidyās (sciences) are fit to be known, viz., Sabda-brahman and Parabrahman. One who has completely mastered Sabdabrahman attains Parabrahman. Having studied well the books, the learned man should persevere studiously in Jñāna (the acquisition of knowledge) and Vijñāna (Self-realisation according to such knowledge). Then he should discard the whole of the books, as a person in quest of grain gives up the straw. Though there are cows of different colours, yet their milk is of the same colour. Like milk is seen Jñāna, and like cows are seen the different kinds of forms (in the universe). As ghee is latent in milk, so is Vijñāna (Self-realisation) latent in every being. Through churning always the Manas with the

¹ It is the indestructible known through the sound or the Vedas.

churning-stick of Manas and the string of Jňāna, Parabrahman that is partless, calm and quiescent should be brought out like fire from the wood. I am that Brahman. That Vāsudeva who is support of all beings, who lives in all and who protects all creatures is Myself. That Vāsudeva is Myself.

Such is the Upanishad.

OM-TAT-SAT.

ATMABODHA'-UPANISHAD

RGVEDA

Om. Prostrations to Nārāyaṇa wearing conch, discus, and mace, by whom the Yogi is released from the bondage of the cycle of rebirth through the utterance of Him who is of the form of Pranava, the Om, composed of the three letters A, U, and M, who is the uniform bliss and who is the Brahmapurusha (allpervading Purusha). Om. Therefore the reciter of the Mantra "Om-namo-Nārāyaṇāya" reaches the Vaikuntha world. It is the heart-Kamala (lotus), vis., the city of Brahman. It is effulgent like lightning, shining like a lamp. It is Brahmanya (the presider over the city of Brahman) that is the son of Devaki. It is Brahmanya that is Madhusudana (the killer of Madhu). It is Brahmanya that is Pundarikaksha (lotus-eyed). It is Brahmanya, Vishnu that is Achyuta (the indestructible). He who meditates upon that sole Nārāyana who is latent in all beings, who is the causal Purusha, who is causeless, who is Parabrahman, the Om, who is without pains and delusion and who is all-pervading-that person is never subject to pains, From the dual, he becomes the fearless non-dual. Whoever sees this (world) as manifold (with the differences of I, you, he, etc.), passes from death to death. In the centre of the heartlotus is Brahman, which is the All, which has Prājūā as Its eve and which is established in Prajuana alone. To creatures,

² The three symbols stand for Akass, Manas, and Buddhi.

¹ This Upanishad treats of Atmic instruction.

In the Mändükya Upanishad, Prajää is said to be the Jiva in the third state and Prajääna is its attribute. Prajääna is Prakarsha Jääna or special wisdom, vic., of looking over the past and the future.

Prajñāna is the eye and Prajñā is the seat. It is Prajñāna alone that is Brahman. A person who meditates (thus), leaves this world through Prajñāna, the Āṭmā and ascending attains all his desires in the Supreme Swarga deathless. Oh! I pray Thee, place me in that nectar-everflowing unfailing world where Jyotis (the light) always shines and where one is revered. (There is no doubt) he attains nectar also. Om-namaḥ.

I am without Māyā. I am without compare. I am solely the thing that is of the nature of wisdom. I am without Ahankara (I-am-ness). I am without the difference of the universe, Jiva and Iswara. I am the Supreme that is not different from Pratyagātmā (individual Atmā). I am with ordinances and prohibitions destroyed without remainder. I am with Asramas (observances of life) well given up. I am of the nature of the vast and all-full wisdom. I am one that is witness and without desire. I reside in My glory alone. I am without motion. I am without old age-without destruction-without the differences of My party or another. I have wisdom as chief essence. I am the mere ocean of bliss called salvation. I am the subtle. I am without change. I am Atma merely, without the illusion of qualities. I am the Seat devoid of the three Gunas. I am the cause of the many worlds in (My) stomach. I am the Kūtastha-Chaitanya (supreme Cosmic-mind). I am of the form of the Jyotis (light) free from motion. I am not one that can be known by inference. I alone am full. I am of the form of the stainless salvation. I am without limbs or birth. I am the essence which is Sat itself. I am of the nature of the true wisdom without limit. I am the state of excellent happiness. I am One that cannot be differentiated. I am the all-pervading and without stain. I am the limitless and endless Sattwa alone. I am fit to be known through Vedanța. I am the one fit to be worshipped. I am the heart of all the worlds. I am replete with Supreme Bliss. I am of the nature of happiness, which is Supreme Bliss. I am pure, secondless, and eternal. I am devoid of beginning. I am free from the three bodies (gross, subtle, and causal). I am of the nature of wisdom. I am the emancipated One. I have a wondrous form. I am free from impurity.

I am the One latent (in all). I am the equal Aţmā of eternal Vijñāna. I am the refined Supreme Truth. I am of the nature of Wisdom-Bliss alone.

Though I cognize as the secondless Atma by means of discriminative wisdom and reason, yet is found the relation between bondage and salvation. Though to Me the universe is gone, vet it shines as true always. Like the truth in the (illusory conception of a) snake, etc., in the rope, so the truth of Brahman alone is, and is the substratum on which this universe is playing. Therefore the universe is not. Just as sugar is found permeating all the sugar-juice (from which the sugar is extracted), so I am full in the three worlds in the form of the non-dual Brahman. Like the bubbles, waves, etc., in the ocean, so all beings, from Brahma down to worm, are fashioned in Me; just as the ocean does not long after the motion of the waves, so to Me, there is no longing after sensual happiness, being Myself of the form of (spiritual) Bliss. Just as in a wealthy person the desire for poverty does not arise, so in Me who am immersed in Brahmic Bliss, the desire for sensual happiness cannot arise. An intelligent person who sees both nectar and poison rejects poison; so having cognized Atmä, I reject those that are not-Atma. The sun that illuminates the pot (both within and without) is not destroyed with the destruction of the pot; so the Sākshī (witness) that illuminates the body is not destroyed with the destruction of the body. To Me there is no bondage; there is no salvation, there are no books, there is no Guru; for these shine through Maya and I have crossed them and am secondless. Let Pranas (vital airs) according to their laws be fluctuating. Let Manas (mind) be blown about by desire. How can pains affect Me who am by nature full of Bliss? I have truly known Atmā. My Ajāāna has fled away. The egoism of actorship has left Me. There is nothing I should yet dc. Brahman's duties, family, Gotra (clan), name, beauty, and class-all these belong to the gross body and not to Me who am without any mark (of body). Inertness, love, and joy-these attributes appertain to the causal body and not to Me, who am eternal and of changeless nature. Just as an owl sees

darkness only in the sun, so a fool sees only darkness in the selfshining Supreme Bliss. Should the clouds screen the eyesight, a fool thinks there is no sun; so an embodied person full of Ajñana thinks there is no Brahman. Just as nectar which is other than poison does not commingle with it, so I, who am different from inert matter, do not mix with its stains. As the light of a lamp, however small, dispels immense darkness, so wisdom, however slight, makes Ajñāna, however immense, to perish. Just as (the delusion) of the serpent does not exist in the rope in all the three periods of time (past, present, and future), so the universe from Ahankara (down) to body does not exist in Me who am the non-dual One. Being of the nature of Consciousness alone, there is not inertness in Me. Being of the nature of Truth, there is not non-truth to Me. Being of the nature of Bliss, there is not sorrow in Me. It is through Ajñana that the universe shines as truth.

Whoever recites this Atmabodha-Upanishad for a Muhurta (48 minutes) is not born again—yea, is not born again.

SKANDA'-UPANISHAD

OF

KRSHNA-YAJURVEDA

Om. O Mahadeva (Lord of Devas), I am indestructible through a small portion of Thy grace. I am replete with Vijnana. I am Siva (Bliss). What is higher than It? Truth does not shine as such on account of the display of the antahkarana (internal organs). Through the destruction of the antahkarana, Hari abides as Samvit (Consciousness) alone. As I also am of the form of Samvit, I am without birth. What is higher than It? All inert things being other (than Atma) perish like dream. That Achyuta (the indestructible or Vishnu), who is the seer of the conscious and the inert, is of the form of Jnana. He only is Mahādeva. He only is Mahā-Hari (Mahāvishņu). He only is the Jyotis of all Jyotis (or Light of all lights). He only is Paramesvara. He only is Parabrahman. That Brahman I am. There is no doubt (about it). Jiva is Siva. Siva is Jiva. That Jīva is Siva alone. Bound by husk, it is paddy; freed from husk, it is rice. In like manner Jīva is bound (by karma). If karma perishes, he (Jīva) is Sadāsiva. So long as he is bound by the bonds of karma, he is Jiva. If freed from its bonds, then he is Sadasiva. Prostrations on account of Siva who is of the form of Vishnu, and on account of Vishnu who is of the form of Siva. The heart of Vishnu is Siva. The heart of Siva is Vishnu. As I see no difference 2 (between these two), therefore to me are prosperity and life. There is no difference-between Siva and

¹ Skanda is the son of Siva and is represented on earth by Sanatkumara.

² This will give a rude shock to the followers of Siva and Viehņu in India, who wage useless war as to the supremacy of Vishņu and Siva.

Kesava (Vishnu). The body is said to be the divine temple. The Siva (in the body) is the God Sadasiva (in the temple).

Having given up the cast-off offerings of ajñana, one should worship Him with the thought "I am He". To see (oneself) as not different (from Him) is (jñāna) wisdom. To make the mind free from sensual objects is dhyana (meditation). The giving up of the stains of the mind is snana (bathing). The subjugation of the senses is soucha (cleansing). The nectar of Brahman should be drunk. For the upkeep of the body, one should go about for alms and eat. He should dwell alone in a solitary place without a second. He should be with the sole thought of the non-dual One. The wise person who conducts himself thus, attains salvation. Prostrations on account of Srīmat Param-Jyotis (Supreme Light) abode! May prosperity and long life attend (me). O Narasimha!2 O Lord of Devas! through Thy grace, persons cognize the true nature of Brahman that is unthinkable, undifferentiated, endless, and immutable, through the forms of the Gods, Brahma, Nārāyana, and Sankara.

Like the eye (which sees without any obstacle the things) spread in the ākās, so the wise always see the supreme abode of Vishņu. Brāhmans with divine eyes who are always spiritually awake, praise in diverse ways and illuminate the supreme abode of Vishņu. Thus is the teaching of the Vedas for salvation.

Thus is the Upanishad.

¹ Sadāsiva, lit., eternal bliss. This is one of the names applied to Siva as also Mahādeva.

³ Narasimha, lit., Man-lion. This refers to one of the incarnations of Vishou when he killed the evil power Hirapyakasipu.

PAINGALA-UPANISHAD'

OF

SUKLA-YAJURVEDA

Арнуауа I

Om. Paingala, having served under Yājñavalkya for twelve years, asked him to initiate him into the supreme mysteries of Kaivalya. To which Yājñavalkya replied thus: "O gentle one, at first, this (universe) was Sat (Be-ness) only. It (Sat) is spoken of as Brahman which is ever free (from the trammels of matter), which is changeless, which is Truth, Wisdom, and Bliss, and which is full, permanent, and one only without a second. In It, was like a mirage in the desert, silver in mother-of-pearl, a person in the pillar, or colour, etc., in the crystals, mulaprakṛti, having in equal proportions the gunas, red,3 white, and black, and being beyond the power of speech. That which is reflected in it is Sākshi-Chaitanya (lit., the witness-consciousness). It (mūlaprakrti) undergoing again change becomes with the preponderance of Sattva (in it), Avarana' Sakti named avyakta. That which is reflected in it (Avyakţa) is Îsvara-Chaiţanya. He (Îsvara) has Maya under his control, is omniscient, the original cause of creation, preservation, and dissolution, and the seed of this universe. He causes the universe which was latent in Him, to manifest itself through the bonds of karma of all creatures like a painted canvas unfurled. Again through the extinction

2 Rajas, Sattva and Tamas colours.

¹ This Upanishad is so called after the questioner.

Avarana Sakti literally means the veiling or contracting power. This is jet that produces egoism. It may be called the contripetal force.

of their karmas, he makes it disappear. In Him alone is latent all the universe, wrapped up like a painted cloth. Then from the supreme (Avarana) Sakti, dependent on (or appertaining to Isvara, arose, through the preponderance of Rajas, Vikshepa¹ Sakti called Mahat. That which is reflected in it is Hiranyagarbha-Chaitanya. Presiding (as He does) over Mahat, He (Hiranyagarbha) has a body, both manifested and unmanifested.2 From Vikshepa Sakti of Hiranyagarbha arose, through the preponderance of Tamas, the gross Sakti called ahankara. That which is reflected in it is Virāt-Chaitanya. He (Virāt) presiding over it (ahankara) and possessing a manifested body becomes Vishnu, the chief Purusha and protector of all gross bodies. From that Atma arose akas; from akas arose vāyu, from vāyu agni, from agni apas, and from apas pṛthivī. The five ṭanmāṭras* (rudimentary properties) alone are the gunas (of the above five). That generating cause of the universe (Isvara) wishing to create and having assumed tamo-guna, wanted to convert the elements which were subtle tanmatras into gross ones. In order to create the universe, he divided into two parts each of those divisible elements; and having divided each moiety into four parts, made a fivefold mixture, each element having moiety of its own original element and one-fourth of a moiety of each of the other elements, and thus evolved out of the fivefold classified gross elements, the many myriads of Brahmādas (Brahmā's egg or macrocosm), the fourteen worlds pertaining to each sphere, and the spherical gross bodies (microcosm) fit for the (respective) worlds. Having divided the Rajas-essence of the five elements into four parts, He out of three such parts created (the five) pranas having fivefold function. Again out of the (remaining) fourth part, He created karmendriyas (the organs of action). Having divided their Sattva-essence into four parts, He out of three such parts created the antahkarana (internal organ) having fivefold

¹ Vikshepa Sakti (lit.,) is the expanding power. It may be called the centrifugal force.

³ The account given here though differing from that in other books may be justified.

³ They are sound, touch, form, taste, and odour.

function. Out of the (remaining) fourth part of Sattva-essence, he created the jaanendriyas (organs of sense). Out of the collective totality of Sattva-essence, He created the devatas (deities) ruling over the organs of sense and actions. Those (devatās) He created. He located in the spheres (pertaining to them). They through His orders, began to pervade the macrocosm. Through His orders, Virat associated with ahankara created all the gross things. Through His orders, Hiranyagarbha protected the subtle things. Without Him, they that were located in their spheres were unable to move or to do anything. Then He wished to infuse chetana (life) into them. Having pierced the Brahmanda (Brahma's egg or macrocosm) and Brahmarandhras (head-fontanelle) in all the microcosmic heads, He entered within. Though they were (at first) inert, they were then able to perform karmas like beings of intelligence. The omniscient Isvara entered the microcosmic bodies with a particle of Māyā and being deluded by that Māyā, acquired the state of Jīva. Identifying the three bodies with Himself, He acquired the state of the actor and enjoyer. Associated with the attributes of the states of jagrat, svapna, sushupți, trance, and death and being immersed in sorrow, he is (whirled about and) deluded like water-lift or potter's wheel, as if subject to birth and death."

Арнуача П

Paingala again addressed Yājāavalkya thus: "How did Isvara, who is the creator, preserver, and destroyer and the Lord of all the worlds, acquire the state of Jīva?" To which Yājāavalkya replied: "I shall tell in detail the nature of Jīva and Isvara, together with a description of the origin of the gross, subtle, and kāraņa (causal) bodies. Hear attentively with one-pointed mind.

"Isvara having taken a small portion of the quintuplicated mahā-bhūṭas, (the great elements), made in regular order the gross bodies, both collective and segregate. The skull, the skin, the intestines, bone, flesh, and nails are of the essence of pṛṭhivī. Blood, urine, saliva, sweat and others are of the essence of

apas. Hunger, thirst, heat, delusion, and copulation are of the essence of agni. Walking, lifting, breathing and others are of the essence of vayu. Passion, anger, etc., are of the essence of ākās. The collection of these having touch and the rest is this gross body that is brought about by karma, that is the seat of egoism in youth and other states and that is the abode of many sins. Then He created pranas out of the collective three parts of Rajas-essence of the fivefold divided elements. The modifications of prana are prana, apana, vyana, udana, and samāna; nāga, kūrma, kṛkara, devadatta and dhanañjava are the auxiliary pranas. (Of the first five), the heart, anus, navel, throat and the whole body are respectively the seats. Then He created the karmendriyas out of the fourth part of the Rajas-guna. Of akas and the rest the mouth, legs, hands, and the organs of secretion and excretion are the modifications. Talking, walking, lifting, excreting, and enjoying are their functions. Likewise out of the collective three parts of Sattva-essence, He created the antahkarana (internal organ). Antahkarana, manas, buddhi, chitta, and ahankara are the modifications. Sankalpa (thought), certitude, memory, egoism, and anusandhana (inquiry) are their functions. Throat, face, navel,2 heart, and the middle of the brow are their seats. Out of the (remaining) fourth part of Sattva-essence, He created the jnanendriyas (organs of sense). Ear, skin, eyes, tongue, and nose are the modifications. Sound, touch, form, taste, and odour are their functions. Dik (the quarters), Vayu, Arka (the sun), Varuna, Asvini Devas, Indra, Upendra, Mrtyu (the God of death), Prajāpati, the Moon, Vishau the four-faced Brahma and Sambhu (Siva) are the presiding deities of the organs. There are the five kosas (sheaths), viz., annamaya, pranamaya, manomaya, vijnanamaya, and anandamaya. Annamaya sheath is that which is created and developed out of the essence of food, and is absorbed into the earth which is of the form of food. It alone is the gross body. The pranas with the karmendriyas (organs of action) is the pranamaya

¹ The fifth aspect of antahkarana is made to be itself, having the function of annuandhana or inquiry, though others call it otherwise.
² Navel is the seat of chitta.

sheath. Manas with the jñānendriyas (organs of sense) is the manomaya sheath. Buddhi with the jñānendriyas is the vijñānamaya sheath. These three sheaths constitute the lingasarīra (or the subtle body). (That which tends to) the ajñāna (ignorance) of the Reality (of Aṭmā) is the ānandamaya sheath. This is the kāraṇa body. Moreover the five organs of sense, the five organs of action, the five prāṇas and others, the five ākās and other elements, the four internal organs, avidyā, passion, karma, and ṭamas—all these constitute this town (of body).

"Virāt, under the orders of Isvara having entered this microcosmic body, and having buddhi as his vehicle, reaches the state of Visva. Then he goes by the several names of Vijnanātma, Chidābhāsa, Visva, Vyāvahārika, the one presiding over the waking gross body and the one generated by karma. Sūtrātmā, under the orders of Īsvara, having entered the microcosmic subtle body, and having manas as his vehicle, reaches the Taijasa state. Then he goes by the names of taijasa, pratibhāsika and svapnakalpita (the one bred out of dream). Then under the orders of Isvara, he who is coupled with avyakta, the vehicle of Māyā having entered the microcosmic kārana body, reaches the state of prajña. He goes then by the names of prajňa, avichchinna, and paramarthika and sushupthi-abhimānī (the presider over sushupți). Such sacred sentences, as Tattvamasi (That art thou) and others, speak of the identity with the Brahman of the Päramärthika-Jiva enveloped by ajfiana, which is but a small particle of avyakta; but not vyavaharika and prāţibhāsika (Jīvas). It is only that chaiţanya which is reflected in antahkarana that attains the three states. When it assumes the three states of jagrat, swapna, and sushupti, it is like a water-lift as if grieved, born and dead. There are five avasthās-jāgrat, swapna, sushupți, mūrchchhā (trance), and death. Jagrat avastha is that in which there is the perception of objects, of sound, etc., through the grace of the devata presiding over each of them. In it, the Jiva, being in the middle of the eyebrows and pervading the body from head to foot, becomes the agent of actions, such as doing. hearing and others. He becomes also the enjoyer of the

fruits thereof; and such a person doing karma for the fruits thereof goes to other worlds and enjoys the same there, Like an emperor tired of worldly acts (in the waking state), he strives to find the path to retire into his abode within. The svapna avastha is that in which, when the senses are at rest, there is the manifestation of the knower and the known, along with the affinities of (things enjoyed in) the waking state. In this state Visva alone, its actions in the waking state having ceased, reaches the state of Taijasa (of tejas or effulgence), who moves in the middle of the nadis (nerves), illuminates by his lustre the heterogeneity of this universe which is of the form of affinities, and himself enjoys according to his wish. The sushupți avasthā is that in which the chitta is sole organ (at play). Just as a bird, tired of roaming, flies to its nest with its stomach filled, so the Jīva being tired of the actions of the world in the waking and dreaming states, enters ajñāna and enjoys bliss. Then trance is attained which resembles death, and in which one with his collection of organs quails, as it were, through fear and ajñana, like one beaten unexpectedly by a hammer, club or any other weapon. Then death avastha is that which is other than the avasthas of jagrat, svapna, sushupți, and trance, which produces fear in all Jivas from Brahmā down to small insects and which dissolves the gross body. The Jiva, that is surrounded by avidya and the subtle elements, takes with it the organs of sense and action, their objects, and pranas along with the kāmic karmas and goes to another world, assuming another body. Through the ripening of the fruits of previous karmas, the Jīva has no rest like an insect in a whirlpool. It is only after many births that the desire of emancipation arises in man through the ripening of good karma. Then having resorted to a good Guru and served under him for a long time, one out of many attains moksha, free from bondage. Bondage is through non-inquiry and moksha through inquiry. Therefore there should always be inquiry (into Atmā). The Reality should be ascertained through adhyaropa (illusory attribution) and apavad (withdrawal or recession of that idea). Therefore there

should be always inquiring into the universe, Jiva and Paramāṭmā. Were the true nature of Jiva and the universe known, then there remains Brahman which is non-different from Pratyagāṭmā."

Арнулуа III

Then Paingala asked Yājňavalkya to offer an exposition on the mahavākyas (sacred sentences of the Vedas). To which Yajñavalkya replied: "One should scrutinise (the sacred sentences), Tattvamasi (That art thou), Tvamtadasi (Thou art That), Twambrahmāsi (Thou art Brahman) and Ahambrahmāsmi (I am Brahman). The word 'Tat' denotes the cause of the universe that is variegated beyond perception, has the characteristics of omniscience, has Māyā as His vehicle and has the attributes of Sachchidananda. It is He that is the basis of the notion 'I' which has the differentiated knowledge produced by antahkarana; and it is He that is denoted by the word 'Twam' (Thou). That is the undifferentiated Brahman which remains as the aim (or meaning) of the words Tat and Tvam after freeing itself from Maya and Avidyā which are respectively the vehicles of Paramātmā and Jīvātmā. The inquiry into the real significance of the sentences Tattvamasi and Ahambrahmasmi forms (what is called) s'ravana (hearing-the first stage of inquiry). To inquire in solitude into the significance of sravana is manana. The concentration of the mind with one-pointedness upon that which should be sought after by sravana and manana is nididhyāsana. Samādhi is that state in which chitta having given up (the conception of the difference of) the meditator and the meditation, becomes of the form of the meditated like a lamp in a place without wind. Then arise the modifications pertaining to Atma. Such (modifications) cannot be known; but they can only be inferred through memory (of the samadhi state). The myriads of karmas committed in this beginningless cycle of rebirths are annihilated only through them. Through proficiency in practice, the current of nectar'

¹ It is said that in samadhi astral nectar flows from the head down which the Yogins are said to drink and which gives them infinite bliss,

always rains down in diverse ways. Therefore those who know Yoga call this samādhi, dharma-megha (cloud). Through these (modifications of Āṭmā), the collection of affinities is absorbed without any remainder whatever. When the accumulated good and bad karmas are wholly destroyed, these sentences (Taṭṭvamasi and Ahambrahmāsmi), like the myrobalan in the palm of the hand, bring him face to face with the ultimate Reality, though It was before invisible. Then he becomes a Jīvanmukţa.

"Isvara wished to produce non-quintuplication (or involution) in the fivefold differentiated elements. Having drawn into their cause Brahma's egg and its effects of worlds, and mixed together the subtle organs of sense and action and the four internal organs and dissolved all things composed of the elements into their cause, the five elements, He then caused prthivi to merge into water, water into agni, agni into vāyu, and vāyu into ākās, ākās into ahankāra, akankāra into mahat, mahat into avyakta, and avyakta into Purusha in regular order. Virāt, Hiranyagarbha and Isvara being freed from the vehicle of Māyā, are absorbed into Paramātmā. This gross body composed of the five differentiated elements and obtained through accumulated karma, is merged into its subtle state of non-quintuplicated elements, through the extinction of (bad) karma and increase of good karma, then attains its kāraņa (causal) state and (finally) is absorbed into its cause, (viz.,) Kūtastha-Pratyagātma. Visva and Taijasa and Prājňa, their upādhi (of avidyā) having become extinct, are absorbed in Pratyagatma. This sphere (of universe) being burnt up by the fire of jñāna is absorbed along with its cause into Paramatma. Therefore a Brahmana should be careful and always meditate upon the identity of Tat and Tvam. Then Atma shines, like the sun freed from the (obscuration of the) clouds. One should meditate upon Atma in the midst (of the body) like a lamp within a jar.

"Atma, the Kutastha, should be meditated upon as being of the size of a thumb, as being of the nature of the jyotis (light) without smoke, as being within, illuminating all and as being

of area

indestructible. That Muni (sage) who meditates (upon Aţmā always) until sleep or death comes upon him passes into the state of (Jīvanmukţi) emancipation like the immovable state of the wind. Then there remains that One (Brahman) without sound, touch, free from destruction, without taste or odour, which is eternal, which is without beginning or end, which is beyond the Tattva of Mahat, and which is permanent and without stain or disease."

ADHYĀYA IV

Then Paingala addressed Yājňavalkya thus: "To the wise, what is their karma? And what is their state?" To which Yājňavalkya replied: "A lover of moksha, having humility and other possessions (or virtues), enables twenty-one generations to cross (to Aţmā). One through his being a Brahmaviţ alone enables 101 generations to cross. Know Atma to be the rider and the body as the chariot. Know also buddhi as the charioteer and manas as the reins. The wise say the organs are the horses, the objects are the roads (through which the horses travel) and the hearts are the moving balloons. Mahārshis say that Atma, when associated with the sense organs and manas, is the enjoyer. Therefore it is the actual Nārāyana alone that is established in the heart. Till his prarabdha karma* is worn out, he exists (in his body) as in the (cast-off) slough of a serpent (without any desire for the body). An emancipated person having such a body roves about like a moon gladdening all with no settled place of abode. He gives up his body whether in a sacred place, or in a chandala's (outcaste's) house (without any distinction whatever), and attains salvation. Such a body (when seen by a person) should be offered as a sacrifice to dik (the quarters) or should be buried (underground). It is only to Purusha (the wise) that sannyasa (renunciation) is ordained and not to others. In case of the

¹ Humility and other virtues twenty in number are described in Bhagarad-Gifā,

There are four classes of Brahma Jāanis or initiates of whom this is one.

That portion of past karma which is being enjoyed in this life.

death of an ascetic who is of the form (or has attained the nature) of Brahman, there is no pollution (to be observed); neither the ceremonies of fire (as burning the body, homa, etc.); nor the pinda (balls of rice), nor ceremonies of water, nor the periodical ceremonies (monthly and yearly). Just as a food once cooked is not again cooked, so a body once burnt (by the fire of wisdom) should not be burnt (or exposed to fire) again. To one whose body was burnt by the fire of wisdom there is neither srāddha 1 (required to be performed), nor (funeral) ceremony. So long as there is the upadhi (of non-wisdom) in one, so long should he serve the Guru. He should conduct himself towards his Guru's wife and children as he does to his Guru. If being of a pure mind, of the nature of immaculate Chit and resigned, and having the discrimination arising from the attainment of wisdom "I am He," he should concentrate his heart on Paramatma and obtain firm peace in his body, then he becomes of the nature of Jyotis, void of manas and buddhi. Of what avail is milk to one content with nectar? Of what avail are the Vedas to him who has known his Atmā thus? For a Yogin content with the nectar of wisdom, there is nothing more to be done. If he has to do anything, then he is not a knower of Tattva. Pratyagāţmā though far (or difficult of attainment), is not far; though in the body, he is devoid of it (since) he is all-pervading. After having purified the heart and contemplated on the One without disease (viz., Brahman), the cognizing of 'I' as the supreme and the all is the highest bliss. Like water mixed with water, milk with milk, and ghee with ghee, so Jīvātmā and Paramātmā are without difference. When the body is rendered bright through wisdom and the buddhi becomes of the partless One, then the wise man burns the bondage of karma through the fire of Brahmajūāna. Then he becomes purified, of the nature of the non-dual named Parmesvara and the light like the stainless akas. Like water mixed with water, so Jīva (-Atmā) becomes upādhiless (or freed from the bonds of matter). Atma is, like akas, of an invisible form. (Therefore) the inner Atma is invisible like vayu. Though he is within and without, he is the immovable

¹ The yearly ceremonies in honour of the dead.

Atmā. Through the torch of wisdom, the internal Atmā sees (or knows).

"A wise man, in whatever place or manner he dies, is absorbed in that place like the all-pervading akas. It should be known that Atma is absorbed as truly as the akas in the pot (when broken). Then he attains the all-pervading wisdomlight that is without support. Though men should perform tapas standing on one leg for a period of 1,000 years, it will not, in the least, be equal to one-sixteenth part of dhyanayoga. One desirous of knowing what jñāna (wisdom) and jñeya (the object to be known) are, will not be able to attain his desired end, even though he may study the Sastras for 1,000 years. That which is alone should be known as the indestructible. That which exists (in this world) is only impermanent. (Therefore) after having given up (the study of) the many Sastras, one should worship that which is satya (truth). The many karmas, purity (of mind and heart), japa (the muttering of mantras), sacrifice and pilgrimages-all these should be observed till Tattva is known. For Mahātmās (noble souls) to be always in (the conception of) 'I am Brahman' conduces to their salvation. There are two causes (that lead) to bondage and emancipation. They are 'mine' and 'not mine'. Through 'mine' creatures are bound, whereas through 'not mine' they are released from bondage. When the mind attains the state of Unmani (above manas, viz., when it is destroyed), then there is never the conception of duality. When the Unmani state occurs, then is the supreme Seat (attained). (After which) wherever the mind goes, there is the supreme Seat (to it, viz., the mind enjoys salvation wherever it is). That which is equal in all is Brahman alone. One may attain the power to strike the ākās with his fist; he may appease his hunger by eating husks (of grain), but never shall he attain emancipation who has not the self-cognition, 'I am Brahman'.

"Whoever recites this Upanishad becomes as immaculate as Agni. He becomes as pure as Brahmā. He becomes as pure as Vāyu. He becomes like one who has bathed in all the holy waters. He becomes like one who has studied all the Vedas. He becomes like one that has undergone all vedic observances. He

obtains the fruit of the recitation of Iţihāsas¹, Purāṇas and Rudramanṭras a lakh of times. He becomes like one that has pronounced Praṇava (Om) ten thousand times. He purifies his ancestors ten degrees removed and his descendants ten degrees removed. He becomes purified of all those that sit with him for dinner. He becomes a great personage. He becomes purified from the sins of the murder of a Brāhman, the drinking of alcohol, theft of gold, and sexual cohabitation with Guru's wife, and from the sins of associating with those that commit such sins.

"Like the eye pervading the ākas' (seeing without effort everything above), a wise man sees (always) the supreme Seat of Vishņu. The Brāhmaņas who have always their spiritual eyes wide open praise and illuminate in diverse ways the supreme Seat of Vishņu. Om: This Upanishad is truth."

¹ Itihasas are the Ramayana and the Mahabharafa.

ADHYATMA-UPANISHAD '

OF

SUKLA-YAJURVEDA

THE One Aja (unborn) is ever located in the cave (of the heart) within the body. (Prthivi) the earth is His body; though He pervades the earth, it does not know Him. The waters are His body; though He pervades the waters, they do not know Him. Agni is His body; though He pervades agni, it does not know Him. Vāyu is His body; though He pervades vāyu, it does not know Him. Akās is His body; though He pervades ākās, it does not know Him. Manas is His body; though He pervades manas, it does not know Him. Buddhi is His body; though He pervades buddhi, it does not know Him. Ahankara is His body; though He pervades ahankara, it does not know Him. Chitta is His body; though He pervades chitta, it does not know Him. Avyakta is His body; though He pervades avyakta, it does not know Him. Akshara is His body; though He pervades akshara, it does not know Him. Mrtvu is His body; though He pervades mrtyu, it does not know Him. He who is the inner soul of all creatures and the purifier of sins. is the one divine Lord Narayana.

The wise should through the practice of deep meditation of Brahman leave off the (recurrent) conception of "I" and "mine" in the body and the senses which are other than Āṭmā. Having known himself as Praṭyagāṭmā, the witness of buḍḍhi and its actions, one should ever think "So'ham" ("I am That") and leave off the idea of Āṭmā in all others. Shunning the pursuits of the world, the body and the Sāṣṭras, set about removing the false attribution of self. In the case of a Yogin staying always in his own Āṭmā, his mind perishes having known his Āṭmā as the Āṭmā of all, through inference, Veḍas

¹ This Upanishad is also called Turiyatita Avadhuta Upanishad.

and self-experience. Never giving the slightest scope to sleep, worldly talk, sounds, etc., think of Atma, (in yourself) to be the (supreme) Atma. Shun at a distance like a chandala (the thought of) the body, which is generated out of the impurities of parents and is composed of excreta and flesh. Then you will become Brahman and be (in a) blessed (state). O Sage, having dissolved (Jiva-) Atmā into Paramātmā with the thought of its being partless, like the ether of a jar in the universal ether, be ever in a state of taciturnity. Having become that which is the seat of all Atmas and the self-resplendent, give up the macrocosm and microcosm like an impure vessel. Having merged into Chidatma, which is ever blissful, the conception of "I" which is rooted in the body, and having removed the (conception of) Linga (here the sign of separateness), become ever the Kevala (alone). Having known "I am that Brahman" in which alone the universe appears like a town in a mirror, become one that has performed (all) his duty, O sinless one. The ever-blissful and the self-effulgent One being freed from the grip of ahankara attains its own state, like the spotless moon becoming full (after eclipse).

With the extinction of actions, there arises the extinction of chinta. From it arises the decay of vasanas; and from the latter, arises moksha; and this is called Jivanmukți. Looking upon everything in all places and times as Brahman brings about the destruction of vasanas through the force of vasanas of sattvic nature. Carelessness in Brahmanishtha by (or meditation of Brahman) should not in the least be allowed (to creep in). Knowers of Brahman style (this) carelessness, in Brahmic science, as death (itself). Just as the moss (momentarily) displaced (in a tank) again resumes its original position, in a minute, so Māyā envelops even the wise, should they be careless (even for a moment). He who attains the Kaivalya state during life becomes a Kevala even after death of his body. Ever devoted to samādhi, become a nirvikalpa (or the changeless one), O sinless one. The granthi (or knot) of the heart, full of ajñāna, is broken completely only when one sees his Atmā as secondless through nirvikalpa samādhi.

Now, having strengthened the conception of Atma and well given up that of "I" in the body, one should be indifferent as he would be towards jars, cloth, etc. From Brahma down to a pillar, all the upadhis are only unreal. Hence one should see (or cognize) his Atma as all-full and existing by itself (alone). Brahmā is Swayam (Ātmā); Vishņu is Ātmā; Rudra is Ātmā; Indra is Atma; all this universe is Atma and there is nothing but Atma. By expelling (from the mind) without any remainder all objects which are superimposed on one's Aţmā, one becomes himself Parabrahman the full, the secondless and the actionless. How can there be the heterogeneity of the universe of sankalpa and vikalpa in that One Principle which is immutable, formless and homogeneous? When there is no difference between the seer, the seen, and sight, there being the decayless and Chidatma, full like the ocean at the end of a Kalpa and effulgent, all darkness, the cause of false perception, merges in it. How can there be heterogeneity in that one supreme Principle which is alike? How can there be heterogeneity in the highest Tattva which is One? Who has observed any heterogeneity in sushupți (the dreamless sleep), where there is happiness only? This vikalpa has its root in chitta only. When chitta is not, there is nothing. Therefore unite the chitta with Paramātman in its Pratyāgātmic state. If one knows Atmā as unbroken bliss in itself, then he drinks always the juice (or essence) of bliss in his Atma, whether internally or externally.

The fruit of vairagya is bodha (spiritual wisdom); the fruit of bodha is uparați (renunciation); sănți (sweet patience) is attained out of the enjoyment of the bliss of one's Āṭmā, and this sănți is the fruit of uparați. If the latter in each of these is absent, the former is useless. Nivṛṭṭi (or the return path) leads to the highest contentment and (spiritual) bliss is said to be beyond all analogy. That which has Māyā as its upādhi is the womb of the world; that true one which has the attribute of omniscience, etc., and has the variegated mystery is denoted by the word "Taṭ" (that). That is called Apara (the other or inferior) which shines through meditation upon the idea and the

world asmat 1 and the consciousness of which is developed by anțahkarana. By separating the upādhis Māyā and avidyā from Para and Jīva (cosmic and human Aţmās respectively), one realises Parabrahman which is partless and Sachchidananda. Making the mind dwell upon such sentences (or ideas) as the above constitutes gravana (hearing). It becomes manana (contemplation) when such ideas are quieted (in one) through logical reasoning. When (their) meaning is confirmed through these (two processes), the concentration of the mind on it alone constitutes nididhyāsana. That is called samādhi in which the chitta, rising above the conception of the contemplator and contemplation, merges gradually into the contemplated, like a light undisturbed by the wind. Even the mental states are not known (at the time when one is within the scope of Atma). But they are only inferred from the recollection which takes place after samādhi. Through this samādhi are destroyed crores of karmas which have accumulated during cycles of births without beginning and pure dharma is developed. Knowers of Yoga call this samadhi, dharma-megha (cloud), inasmuch as it showers nectarine drops of karma in great quantities, when all the hosts of vasanas are destroyed entirely through this, and when the accumulated karmas, virtuous and sinful, are rooted out. Then that in which speech was hidden till now, appears no longer so, and shines as Sat; and direct cognition reveals itself, like the myrobalan in the palm of the hand. Vairāgya begins from where the vāsanās cease to arise towards objects of enjoyment. The cessation of the rising of the idea of "I" is the highest limit of buddhi; uparati begins from where the mental states once destroyed do not again arise. That ascetic is said to possess Sthitaprajūā who enjoys bliss always and whose mind is absorbed in Brahman that is formless and actionless. That state of mind is termed prajña that realises the oneness of Brahman and Atma after deep inquiry, and that has the vṛṭṭi of nirvikalpa and chinmāṭra. He who possesses this always is a Jivanmukta. He is a Jivanmukta who has neither the conception of "I" in the body and the senses, nor

¹ I and its inflexions.

the conception of another (different from himself) in everything else. He is a Jivanmukţa who sees through his prajñā no difference between his own Āţmā and Brahman as well as between Brahman and the universe. He is a Jivanmukţa who preserves equanimity of mind, either when revered by the good or reviled by the vicious. One who has cognized the true nature of Brahman is not subject to rebirth as before. But were he so subjected, then he is not a true knower, the knowing of Brahman being external only. A man is subject to prārabḍha' so long as he is affected by pleasure, etc. The attainment of a result is always preceded by action; and nowhere is it without karma. Through the cognition "I am Brahman" are destroyed the karmas accumulated during hundreds of crores of previous births, like the actions in the dreaming state (that are destroyed) during the waking state.

An ascetic having known himself as associateless and indifferent like ether, is not at all affected by any of his karmas at any time. Just as the ether is not affected by the alcoholic smell through its contact with a pot, so Atma is not affected by the guņas produced by its upādhi. The prārabḍha karma that has begun to act before the dawn of juana is not checked by it; and one should reap its fruit, as in the case of an arrow discharged at a target. An arrow that is discharged towards an object with the idea that it is a tiger, does not stop when it (the tiger) is found to be a cow; but it (even) pierces the mark through its speed, without stopping. When one realises his Atmā as free from old age and death, then how will prārabdha affect him? Prarabdha accomplishes (its work) only when one considers his body as Atmä. This conception of Atmä as body is not at all a desirable one; so it should be given up along with prārabdha, since it is simply a delusion to attribute prārabdha to this body. How can there be reality to that which is superimposed upon another? How can there be birth to that which is not real? How can there be death to that which is not born? How can there be prarabdha to that which is unreal? The Veda speaks of prarabdha in an external sense only, to satisfy those

The result of past karma now enjoyed.

foolish persons that doubt, saying: "If jñāna can destroy all the results of ajñāna (such as body, etc.), then whence is the existence of this body to such a one?" but not to inculcate to the wise the existence of the body.

Atmā is all-full, beginningless, endless, immeasurable, unchangeable, replete with Sat, Chit, and Ananda, decayless, the one essence, the eternal, the differentiated, the plenum, the endless, having its face everywhere, the one that can neither be given up nor taken up, the one that can neither be supported nor be made to support, the gunaless, the actionless, the subtle, the changeless, the stainless, the indescribable, the true nature of one's Atma, above the reach of speech and mind, the one full of Sat, the self-existent, the immaculate, the enlightened, and the incomparable; such is Brahman, one only without a second. There are not in the least many. He who knows his Atma himself through his own cognition, as the one who is not restricted by any, is a Siddha (one that has accomplished his object), who has identified his Atma with the one changeless Atma. Whither is this world gone, then? How did it appear? Where is it absorbed? It was seen by me just now, but now it is gone. What a great miracle! What is fit to be taken in? and what to be rejected? What is other (than Atma)? And what is different (from It) ? In this mighty ocean of Brahman full of the nectar of undivided bliss, I do not see, hear, or know anything. I remain in my Atma only and in my own nature of Sat, Ānandarūpa. I am an asanga (or the associateless). I am an asanga. I am without any attributes. I am Hari (the Lord taking away sin). I am the quiescent, the endless, the all-full and the ancient. I am neither the agent nor the enjoyer. I am the changeless and the decayless. I am of the nature of pure enlightenment. I am the one and the perpetual bliss.

This science was imparted to Apānṭaraṭama who gave it to Brahmā. Brahmā gave it to Ghora-Angiras. Ghora-Angiras gave it to Raikva, who gave it to Rāma. And Rāma gave it to all beings. This is the teaching of Nirvāṇa; and this is the teaching of the Veḍas; yea, this is the teaching of the Veḍas. Thus ends the Upanishaḍ.

SUBÄLA-UPANISHAD

OF

SUKLA-YAJURVEDA

KHANDA I

THEN he (Raikva') asked: "What was at first?" To which (He the Lord) replied:

"There was neither Sat 1 nor asat nor Sat-asat. From it, tamas (darkness) was evolved. From tamas came bhūṭāḍi; 1 from bhūṭāḍi came ākās, from ākās, vāyu; from vāyu, agni (fire); from agni, āpas (water); and from āpas, pṛṭhivī (earth). Then it became an egg. After remaining so for one (divine) year, it split into two and became earth below, the ākās above and in the midst, the infinite Purusha of a divine form of myriads of heads, eyes, feet and hands. Prior to the bhūṭas (elements), he had evolved Mṛṭyu (time or death) of three letters 1, three heads, and three feet, and having a khanda-paras 1 (broken

¹ In the Chhandogya Upanishad, Raikva is said to be the imparter of Samvargavidya.

³ The absolute (Parabrahman) is neither Sat (Be-ness) nor asat (not-Be-ness) nor a commingling of both. It is neither spirit nor matter nor a commingling of both.

Bhūtādi is tāmasa ahankāra according to Vishņu Purāna.

4 "Above and below" refers not to the position but only to the state, of matter, gross or subtle. "In the midst" implies that akas and earth are soaked in and with spirit.

³ This refers to the first triune manifestation of Purusha or spirit through time when only there is activity. Mrtyu or Kala is the first manifestation whereas Yama (or the God of death) is the secondary one dealing with the death of creatures lower down.

⁶ Khanda means divided or with parts. Parasu literally injuring another. Hence Mrtyu with his khanda-parasu divided eternal time into its parts and conditions the absolute through primordial matter. In the Purānas and other books, Mrtyu and Yama are represented as having an axe broken in a conflict.

axe). To him, Brahmā (the Purusha) spoke. He entered Brahmā himself and evolved mentally the seven sons and these Havirāts (or sons) as well as the seven prajāpatis (progenitors). Brāhmaņas were born from His mouth, Kshattriyas from His hands, Vaisyas from His thighs, and from the feet were born the Sudras. The moon was born from His manas (mind), the sun from His eyes, vāyu from (His) ears and prāṇas from (His) heart. Thus all things were born."

KHANDA II

"From apāna came Nishādas, Yakshas, Rākshasas, and Gandharvas. From (His) bones, arose the mountains. From His hairs arose the herbs and the trees. From His forehead, Rudra was born through His anger. The breath of this great Being became the Rgveda, Yajurveda, Sāmaveda, Atharvaveda, Sīkshā (the science of the proper pronunciation and articulation of sounds), Kalpa (the science of methodology), Vyākaraņa (grammar), Nirukţa (glossarial explanation of obsolete and other terms in Vedas), Chhandas (prosody or vedic metre), Jyotisha (astronomy), Nyāya (logic), Mīmāmsā (including rituals and vedanta), Dharmasastras, commentaries, glosses and all beings. This Atma (or the Self of Purusha) is Hiranyajyotis (or golden or effulgent Light) into which all the universe is absorbed. He divided Atma (his Self) into two moieties; out of one moiety, the woman was created; and out of the other, man. Having become a Deva, He created the Devas. Having become a Rshi, He created the Rshis; also He created Yakshas, Rākshasas, Gandharvas, wild and domestic beasts and others such as cows, bulls, mares and horses, she-asses and asses and Visvambhara (the Supporter) and Visvambhara (the earth). Becoming Vaisvanara (fire) at the end (of creation), He burnt up all objects. Then (in dissolution), pṛthivī was absorbed in apas, apas in agni, agni in vāyu, vāyu in ākas, ākas in indriyas (organs),

¹ This refers to the septenary manifestation from the triune one; also to the sub-septenary ones.

In other words beings of Sattva, Rajas and Tamas and an admixture of these were born.

indriyas into tanmāţras (rudimentary properties), ṭanmāṭras into bhūṭāḍi, bhūṭāḍi into mahaṭ, mahaṭ into avyakṭa, avyakṭa into akshara (the indestructible), akshara into ṭamas (darkness). And ṭamas becomes one with the supreme Lord. And then there is neither Saṭ nor asaṭ, nor Saṭ-asaṭ. This is the teaching of Nirvāṇa and this is the teaching of the Vedas. Yea, This is the teaching of the Vedas."

KHANDA III

"At first, there was Asat, unborn, non-existent, unsupported, soundless, touchless, formless, tasteless, odourless, and decayless. The undaunted man never grieves, as he knows Atma to be great, all-pervading and unborn. It (Atmä) is pranaless, mouthless, earless, tongueless, manas-less, tejas-less, eyeless, nameless, gotraless (or clanless), headless, handless, feetless, non-unctuous, bloodless, non-measurable, neither long nor short, neither gross nor atomic, neither great nor small, endless, indescribable, nonreturnable, non-luminous, not hidden, having neither inside nor outside, neither eating anything nor being eaten by others. Some one (out of many) attains to this (Atma) by the six means of satya (truth), dana (charity), tapas (religious austerities). non-injury to any creature, celibacy and complete indifference to worldy objects; and there are no other means. Whoever feels happy with the thought 'I know That', that learned person's prana will never get out of his body at the moment of death, but will become absorbed in Brahman; and being absorbed in Brahman, he attains the state of Brahman Itself as he who knows this."

KHANDA IV

"In the middle of the heart is a red fleshy mass in which is the dahara-lotus. Like the lotus, it opens into many (petals). There are ten openings in the heart. The (different kinds of) prānas are located there. Whenever he (Āṭmā) is united with

¹ The word anasakena (non-injury) is repeated in the text which is wrong.

prāṇa, he sees cities with rivers and other variegated things; when united with vyāna, he sees Devas and Rshis; when united with apāna, he sees Yakshas, Rākshasas and Ganḍharvas; when united with uḍāna, he perceives the celestial world, Devas, Skanḍa (Kārṭikeya or the six-faced Mars), and Jayanṭa (Inḍra's son); when united with samāna, he sees the celestial world and the treasures (of Kubera); when united with rambhā (a nādi hereafter given out), he sees whatever is seen or not seen, heard or not heard, eaten or not eaten, asaṭ or Saṭ and all else.

"There are ten nadis; in each of these are seventy-one. And these become 72,000 branch nadis. When Atma sleeps therein, it produces sound; but when Atma sleeps in the second kosa (or sheath) then it sees this world and the higher as also knows all the sounds. This is spoken of as samprasāda (deep sleep rest). Then prana protects the body. The nadis are full of blood, of the colours green, blue, yellow, red, and white. Now this dahara-lotus has many petals like a lily. Like a hair divided into 1,000 parts, the nadis called hita are. The divine Atmā sleeps in the ākās of the heart, in the supreme kosa (or anandamaya sheath); sleeping there, it has no desires, no dreams, no deva-worlds, no yajñas or sacrificer, no mother or father, no relative, no kinsman, no thief, or no Brahman-slayer. Its body is tejas (resplendent effulgence) and of the nature of nectar (or the immortal). It is as if in sport, a water-lotus. When he returns again to the waking state by the same way (he quitted or went in before to the heart), he is Samrat 1. Thus says he."

KHANDA Vª

"That which joins one place (or centre) with another is the nadis which bind them. The eye is adhyatma (pertaining to the body); the visible objects are adhibhuta (pertaining to the

¹ Lit., one producing sound.

In this chapter are given out the several correspondences of the devas (or the presiding spiritual deities) and of the objects to the five organs of sense, the five organs of action, and the antahkarana (or lower mind) composed of manas, buddhi, ahankara, and chitta.

elements) and the sun is adhidaivața (spiritual). The nădis form their bond (or connect them). He who moves in the eye, in the visible, in the sun, in the nădis, in prâna, în vijñāna, în ananda, in the ākās of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The ear is adhyāṭma, the audible aḍhibhūṭa, and dik (the quarters) is aḍhiḍaivaṭa. The nādis bind them. He who moves in the ear, in the audible, in the quarters, in the nādis, in prāṇa, in vijñāna, in ānanḍa, in the ākās of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The nose is adhyātma, the odoriferous adhibhūṭa, and the earth is adhidaivaṭa. The nādis bind them. He who moves in the nose, the odoriferous, the earth, the nādis, prāṇa, vijñāna, ānanda, the ākās of the heart, and within all else—That is Aṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The tongue is adhyātma: the tastable adhibhūta, and Varuṇa is adhidaivatā. The nādis bind them. He who moves in the tongue, the tastable, Varuṇa, the nādis, prāṇa, vijnāna, ānanda, the ākas of the heart, and within all else—That is Ātmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The skin is adhyāţma, the tangiferous adhibhūţa, and the vāyu is adhidaivaṭa. The nādis bind them. He who moves in the skin, the tangiferous, the vāyu, the nādis, prāṇa, vijñāna, ānanḍa, the ākās of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"Vāk (speech) is aḍhyāṭma, that which is acted upon by vāk is aḍhibhūṭa, and Agni is Aḍhiḍaivaṭa. The nādis bind them. He who moves in vāk, that which is acted upon by vāk, Agni, the nādis, prāṇa, vijňāna, the ākas of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

Probably prana, vijnana, and ananda refer to the sheaths formed by them.

"The hand is adhyātma, that which can be handled is adhibhūta, and Indra is adhidaivata. The nādis bind them. He who moves in the hand, that which can be handled by it, Indra, the nādis, prāṇa vijūāna, ānanda, the ākās of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The feet is adhyātma, that which is walked upon is adhibhūṭa, and Vishņu (or Upendra) is adhidaivaṭa. The nādis bind them. He who moves in the feet, that which is walked upon, Vishņu, the nādis, prāṇa, vijūāna, ānanda, the ākās of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The anus is adhyātma, the excreta is adhibhūta, and Mṛtyu is adhidaivata. The nādis bind them. He who moves the anus, the excreta, Mṛtyu, the nādis, prāṇa, vijñāna, ānanda, the ākās of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"The genitals is adhyāţma, the secretion is adhibhūţa, and Prajāpaţi is adhidaivaţa. The nādis bind them. He who moves in the genitals, secretion, Prajāpaţi, the nādis, prāṇa, vijñāna, ānanda, the ākās of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"Manas is adhyāṭma, the thinkable is adhibūṭa, and the moon is Adhidaivaṭa. The nādis bind them. He who moves in the manas, the thinkable, the moon, the nādis, prāṇa, vijñāna, ānanḍa, the ākās of the heart, and within all else—That is Āṭmā. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"Buddhi is adhyātma, the certainly knowable is adhibhūţa, and Brahmā is adhidaivaṭa. The nādis bind them. He who moves in buddhi, the certainly knowable, Brahmā, the nādis, prāṇa, vijnāna, ānanda, the ākās of the heart, and within all else—That

¹ Although in the original manas, buddhi, etc., are in the middle, yet they are inserted here after the karmendriyas.

is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"Ahankara is adhyatma, that which is acted upon by ahankāra is adhibhūṭa, and Rudra is adhidaivaṭa. The nādis bind them. He who moves in ahankara, that which is acted upon by ahankāra, Rudra, the nādis, prāņa, vijnāna, ānanda, the ākās of the heart, and within all else-That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"Chitta is adhyātma, that which is acted upon by chitta (producing fluctuation of thought) is adhibhūța, and Ksheţrajña is adhidaivata. The nadis bind them. He who moves in chitta, that which is acted upon by chitta, Kshetrajña, the nādis, prāṇa, vijnāna, ānanda, the ākas of the heart, and within all else-That is Atma. It is that which should be worshipped. It is without old age, death, fear, sorrow, or end.

"He is the knower of all, the Lord of all, the ruler of all, the one latent in all, the one worshipped for the happiness of all, but Himself not worshipping (or seeking) any happiness, the one worshipped by all, the Vedas and other books and to which all this is food, but who does not become the food of another; moreover, the one who, as the eye, is the ordainer of all, the one who as annamaya is Bhūṭāṭmā; the one who as pranamaya is Indriyatma, the one as manomaya is Sankalpātmā, the one who as vijnānamaya is Kālātmā, the one who as anandamaya is Layatma, is one and not dual. How can it be said to be mortal? How can it be said that there is not immortality in It? It is neither internal prajña nor external prajña nor both, nor Prajñanaghana; it is neither prajña nor not-prajňä; it is neither known nor is it to know anything. Thus is the exposition of Nirvana; and thus is the exposition of the Vedas; yea, thus is the exposition of the Vedas."

KHANDA VI

"At first there was not anything in the least. These creatures were born through no root, no support but the Divine Deva, the one Nărăyana.1 The eye and the visible are Nărâyana; ¹ Narayana is the Universal Seif. This chapter gives out the pantheistic theory that the whole universe is nothing but God Narayana.

the ear and the audible are Nărăyana; the tongue and the 'tastable' are Nārāyaṇa; the nose and the 'smellable' are Nărāyana; the skin and the tangible are Nărāyana; manas and that which is acted upon by it are Nārāyana; buddhi and that which is acted upon by it are Nārāyaṇa; ahankāra and that which is acted upon by it are Nārāyaṇa; chiţţa and that which is acted upon by it are Nārāyaņa; vāk and that which is spoken are Nārāyana; the hand and that which is lifted are Nārāyana; the leg and that which is walked upon are Nārāyaṇa; the anus and the excreted are Narayana; the genitals and the enjoyment of pleasure are Narayana. The originator and the ordainer as also the agent and the causer of changes, are the Divine Deva Nārāyana only. Ādityas, Rudras, Maruts, Vasus, Asvins, the Rk, Yajus, and Sama, Mantras, Agni, clarified butter and oblation-all these are Nārāyana. The origin and the combination are the Divine Deva Narayana only. Mother, father, brother, residence, asylum, friends and dependents are Nārāyaņa only. The divine nādis known as virājā, sudarsanā, jitā, saumyā, moghā, kumārā, amṛtā, satyā, sumadhyamā, nāsīrā, sisirā, surā, sūryā, and bhāsvaţī (fourteen nādis in all), that which thunders, sings and rains, viz., Varuna, Aryamā (sun), Chandramas (moon), Kalā (part), Kavi (Sukra), the creator Brahmā and Prajāpati, Indra, Kāla (or time) of days, half-days, Kalpa, the upper, and the directions-all these are Nārāyana. That which was and will be is this Purusha only. Like the eye (which sees without any obstacle) the thing spread in the ākās, the wise ever see this supreme seat of Vishnu. Brahmanas who are ever spiritually awake, praise in diverse ways and illuminate the supreme abode of Vishnu. Thus is the exposition to the attaining of Nirvana; thus is the teaching of the Vedas; yea, thus is the teaching of the Yedas."

KHANDA VII

"Within the body, is the one eternal Aja (unborn), located in the cave (of the heart). Earth is His body. Though He moves in the earth, earth does not know Him. Waters are His body. Though He moves in the waters, waters do not know Him. Tejas is His body. Though He moves in tejas, tejas does not know Him. Vāvu is His body. Though He moves in vāyu, vāyu does not know Him. Akas is His body. Though He moves in ākās', ākās' does not know Him. Manas is His body. Though He moves in manas, manas does not know Him. Buddhi is His body. Though He moves in buddhi, buddhi does not know Him. Ahankāra is His body. Though He moves in ahankāra, ahankara does not know Him. Chitta is His body. Though He moves in chitta, chitta does not know Him. Avyakta is His body. Though He moves in avyakta, avyakta does not know Him. Akshara is His body. Though He moves in akshara, akshara does not know Him. Mṛṭyu (death) is His body. Though He moves in Mrtyu, Mrtyu does not know Him. Such an one is the Atma within all creatures, the remover of all sins and the Divine Deva, the one Narayana.

"This knowledge was imparted (by Nārāyaṇa) to Apāntaraṭama who in turn imparted it to Brahmā. Brahmā imparted it to Ghora-Aṅgiras. He imparted it to Raikva, who in turn imparted it to Rāma. Rāma imparted it to all creatures. This is the teaching of Nirvāṇa; this is the teaching of the Vedas; yea, this is the teaching of the Vedas."

KHANDA VIII

"The Āṭmā of all which is immaculate, is located within the cave in the body. Āṭmā which lives in the midst of the body filled with fat, flesh and phlegm in a seat very closely shut up with shining many-coloured walls resembling a Gandharva city and with the (subtle) essence going out of it (to other parts of the body), which seat may be likened to a plantain flower and is ever agitated like a water-bubble—this Āṭmā is of an unthinkable form, the Divine Deva, associateless and pure, has tejas as its body, is of all forms, the Lord of all, the unthinkable and the bodiless, placed within the cave, immortal, shining and bliss itself. He is a wise person who cognizes Āṭmā thus, and not one who does not do so."

KHANDA IX

Once Raikva questioned Him (Lord) thus: "O Lord, in whom does everything disappear (or merge)?" He replied thus: "That which (or he who) disappears in the eye becomes the eye only; that which disappears in the visible becomes the visible only; that which disappears in the sun becomes sun only; that which disappears in Virāt becomes Virāt only; that which disappears in vijāāna becomes vijāāna only; that which disappears in ānanda becomes ānanda only; that which disappears in turya becomes ţurya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in the ear becomes ear itself; that which disappears in the audible becomes the audible only; that which disappears in dik (space) becomes dik only; that which disappears in sudarasana (discus) becomes sudarsana only: that which disappears in apāna becomes apāna only; that which disappears in vijnāna becomes vijnāna only; that which disappears in ānanda become ānanda only; that which disappears in turya becomes turya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in the nose becomes nose only; that which disappears in the odoriferous becomes odoriferous only; that which disappears in pṛṭhivī becomes pṛṭhivī only; that which disappears in jiṭam (victory) becomes victory only; that which disappears in vyāna becomes vyāna only; that which disappears in vijñāna becomes vijñāna only; that which disappears in bliss becomes bliss only; that which disappears in turya becomes ṭurya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in the mouth becomes the mouth only; that which disappears in the tasted becomes the tasted only; that which disappears in Varuna becomes Varuna only; that which disappears in soumya (moon or Mercury) becomes soumya only; that which disappears in udāna becomes udāna only; that which disappears in vijāāna becomes vijāāna only; that which disappears in bliss becomes bliss only; that which disappears in turya becomes turya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in the skin becomes the skin only; that which disappears in touch becomes touch only; that which disappears in vayu becomes vayu only; that which disappears in cloud becomes cloud only; that which disappears in samāna becomes samāna only; that which disappears in vijnāna becomes vijnāna only; that which disappears in bliss becomes bliss only; that which disappears in turya becomes turya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in vāk becomes vāk only; that which disappears in speech becomes speech only; that which disappears in Agni becomes Agni only; that which disappears in kumārā becomes kumārā only; that which disappears in hostility becomes hostility itself; that which disappears in vijūāna become vijūāna only; that which disappears in bliss becomes bliss only; that which disappears in ţurya becomes turya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in the hand becomes the hand only; that which disappears in that which is lifted by the hand becomes that which is lifted by the hand; that which disappears in Indra becomes Indra only; that which disappears in the nectar becomes the nectar only; that which disappears in mukhya becomes mukhya only; that which disappears in vijñāna becomes vijñāna only; that which disappears in turya becomes turya only—(all these) attain, that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in the leg becomes the leg only; that which disappears in that which is walked upon becomes that which is walked upon; that which disappears in Vishņu becomes Vishņu only; that which disappears in satya becomes satya only; that which disappears in the suppression of the breath and voice becomes the suppression of the breath and voice; that which disappears in vijnāna becomes vijnāna only; that which disappears in bliss becomes bliss only; that which disappears in turya becomes turya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in the anus becomes the anus only; that which disappears in that which is excreted becomes that which is excreted; that which disappears in Mṛṭyu becomes Mṛṭyu only; that which disappears in spirituous liquor becomes spirituous liquor only; that which disappears in hurricane becomes hurricane only; that which disappears in vijñāna becomes vijñāna only; that which disappears in bliss becomes bliss only; that which disappears in turya becomes turya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in the genitals becomes the genitals only; that which disappears in that which is enjoyed becomes that which is enjoyed; that which disappears in that which is Prajāpati becomes Prajāpati only; that which disappears in nāsīnām becomes nāsīnām only; that which disappears in kurmira becomes kurmira only; that which disappears in vijāāna becomes vijāāna only; that which disappears in bliss becomes bliss only; that which disappears in turya becomes turya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in manas becomes manas itself; that which disappears in the thinkable becomes the thinkable itself; that which disappears in the moon becomes the moon itself; that which disappears in sisu becomes sisu itself; that which disappears in syena becomes syena itself; that which disappears in vijnāna becomes vijnāna itself; that which disappears in ananda becomes ananda itself; that which disappears in turya becomes turya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in buddhi becomes buddhi itself; that which disappears in the certainly knowable becomes the certainly knowable itself; that which disappears in Brahmā becomes Brahmā himself; that which disappears in Kṛshṇa becomes Kṛshṇa himself; that which disappears in Sūrya becomes Sūrya itself; that which disappears in vijñāna becomes vijñāna itself; that which disappears in ūnanḍa becomes ūnanḍa itself; that which disappears in turya becomes ṭurya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in ahankāra becomes ahankāra itself; that which disappears in that which is acted upon by ahankāra becomes that itself; that which disappears in Rudra becomes Rudra himself; that which disappears in asura becomes asura itself; that which disappears in sveta becomes sveta itself; that which disappears in vijāāna becomes vijāāna itself; that which disappears in ānanda becomes ānanda itself; that which disappears in turya becomes turya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

Then He continued: "That which disappears in chitta becomes chitta itself; that which disappears in that which is acted upon by chitta becomes that itself; that which disappears in Kshetrajña becomes Kshetrajña itself; that which disappears in bhāsvatī becomes bhāsvatī itself; that which disappears in nāga becomes nāga itself; that which disappears in vijñāna becomes vijñāna itself; that which disappears in ānanda becomes ānanda itself; that which disappears in turya becoms turya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless."

"He who knows this as seedless in this manner becomes himself seedless. He is neither born, nor dies, nor is deluded, nor split, nor burnt, nor cut—yea, he does not feel angry, and hence he is said to be Āṭmā, capable of burning all. Such an Āṭmā is neither attained by a hundred sayings, nor by (the reading of) many scriptures, nor by mere intelligence, nor by hearing from others, nor by understanding, nor by Vedas, nor

by scriptures, nor by severe tapas, nor sankhya, nor yoga, nor observances of the orders of the life, nor by any other means (than the following). Devoted Brahmanas who repeat the Vedas according to rules and who worship Him with praise attain Him. He who is quiescent, self-controlled, indifferent to worldly objects and resigned, having centred his mind on Atma sees Atma and becomes one with the Atma of all, as also he who knows this."

KHANDA X

Then Raikva asked Him: "O Lord, where do all things rest? He replied: "In the worlds of Rasāṭala (or nether worlds)."

"In what are these (Rasāṭala worlds) woven warp and woof?" He replied: "In the worlds of Bhūh."

"In what are these (worlds of Bhūḥ) woven warp and woof?"
He replied: "In the worlds of Bhuvaḥ."

"In what are these (Bhuvaḥ worlds) woven warp and woof," "In the worlds of Suvaḥ."

"In what are these (Suvah worlds) woven warp and woof?"
"In the worlds of Mahah,"

"In what are these (Mahah worlds) woven warp and woof?" "In the Janaloka."

"In what are these (Jana worlds) woven warp and woof?"
"In the Tapoloka."

"In what are these (Tapolokas) woven warp and woof?"
"In the Satya loka."

"In what are these (Satya worlds) woven warp and woof?"
"In the Prajāpati loka."

"In what are these (Prajāpaţi worlds) woven warp and woof?" "In the Brahmaloka."

"In what are these (Brahma worlds) woven warp and woof?" "In the Sarvaloka."

"In What are these (Sarva lokas) woven warp and woof?"

"In Atmā—which is Brahman, like beads (in a rosary) warp-wise and woof-wise."

Then he said: "All these rest in Āṭmā, and he who knows this, becomes Āṭmā itself. Thus is the exposition of Nirvāṇa. Thus is the exposition of the Vedas; yea, thus is the exposition of the Vedas."

KHANDA XI

Again Raikva asked Him: "O Lord! what is the seat of Atma which is replete with vijnana? and how does it leave the body and pervade the universe?" To this He replied : "There is a mass of red flesh in the middle of the heart. In it, there is a lotus called dahara. It buds forth in many petals like a water-lily. In the middle of it is an ocean (samudra).1 In its midst is a koka 4 (bird). In it there are four nadis. They are ramā, aramā, Ichchhā and punarbhava. Of these, ramā leads a man of virtue to a happy world. Arama leads one of sins into the world of sins. (Passing) through Ichchhā (nādi), one gets whatever he remembers. Through punarbhava, he splits open the sheaths; after splitting open the sheaths, he splits open the skull of the head; then he splits open prthivi; then āpas; then tejas; then vāyu; then ākās. Then he splits open manas; then bhūṭādi; then mahat; then avyakta; then akshara; then he splits open mṛtyu and mṛtyu becomes one with the supreme God. Beyond this, there is neither Sat nor asat, nor Sat-asat. Thus is the exposition of Nirvana; and thus is the exposition of the Vedas; yea, thus is the exposition of the Vedas."

KHANDA XII "

"Anna (food) came from Nārāyaṇa. It was first cooked in Brahmaloka in the Mahā-samvarṭaka fire. Again it was cooked in the sun; again it was cooked in kravyāḍi (lit., the fire that burns raw flesh, etc.); again it was cooked in jwālakīla (the flaming kīla); then it became pure and not stale (or fresh). One should eat whatever has fallen to his lot and without begging; one should never beg any (food)."

¹ The ocean probably refers to akasic space.

Noka probably refers to Hamsa.
In this chapter are related the different fires, the first or primordial anna or food-substance has to pass through in order to become the gross food.

KHANDA XIII

"The wise man should conduct himself like a lad, with the nature of a child, without company, blameless, silent and wise and without exercising any authority. This description of Kaivalya is stated by Prajapati. Having found with certitude the supreme seat, one should dwell under a tree with torn cloths, unaccompanied, single and engaged in samāḍhi. He should be longing after the attaining of Atma and having attained this object, he is desireless, his desires have decayed. He fears none, though he finds the cause of death in such as elephants, lions, gadflies, musquitoes, ichneuma, serpents, Yakshas, Rākshasas, and Gandharvas. He will stand like a tree. Though cut down, he will neither get angry nor tremble. He will stand (or remain) like a lotus. Though pierced, he will neither get angry nor tremble. He will stand like akas; though struck, he will neither get angry nor tremble. He will stand by Satya (truth), since Aţmā is Saţya.

"Pṛṭhivī is the heart (or centre) of all odours; āpas is the heart of all tastes; tejas is the heart of all forms; vāyu is the heart of all touch; ākās is the heart of all sounds; avyakṭa is the heart of gīṭās (or sounds); mṛṭyu is the heart of all Saṭṭvas; and mṛṭyu becomes one with the Supreme. And beyond Him, there is neither Saṭ nor asaṭ, nor Saṭ-asaṭ. Thus is the exposition of Nirvāṇa; thus is the exposition of the Vedas; yea, thus is the exposition of the Vedas."

KHANDA XIV1

"Pṛṭhivi is the food, and āpas is the eater; āpas is the food, and jyotis (or fire) is the eater; jyotis is the food, and vāyu is the eater; vāyu is the food, and ākās is the eater; and akās is the food and the indriyas (organs) are the eaters; indriyas are the food and manas is the eater; manas is the food, and buddhi is the eater; buddhi is the food, and avyakţa is the eater; avyakţa is the food, and akshara is the food, and

¹ The causes and effects are herein given out, the cause of an effect becoming itself the effect of a higher cause.

mṛṭyu is the eater; and mṛṭyu becomes one with the Supreme. Beyond Him, there is neither Saṭ nor asaṭ, nor Saṭ-asaṭ. Thus is the exposition of Nirvāṇa, and thus is the exposition of the Veḍas; yea, thus is the exposition of the Veḍas."

KHANDA XV

Again Raikva asked: "O Lord, when this Vijnana-ghana goes out (of the body or the universe), what does it burn and how?" To which He replied: "When it goes away, it burns prāņa, apāna, vyāna, udāna, samāna, vairambha, mukhya, anţarvāma, prabhañjana, kumāra, syena, kṛshṇa, sveṭa, and nāga. Then it burns pṛthivī, āpas, tejas, vāyu, and ākās'; then it burns the waking, the dreaming, the dreamless sleeping and the fourth states as well as the maharlokas and worlds higher; then it burns the lokaloka (the highest world forming a limit to the other worlds). Then it burns dharma and adharma, Then it burns that which is beyond, is sunless, limitless, and worldless. Then it burns mahat; it burns avyakţa; it burns akshara; it burns mṛṭyu; and mṛṭyu becomes one with the great Lord. Beyond Him, there is neither Sat nor asat, nor Sat-asat. Thus is the exposition of Nirvana, and thus is the exposition of the Vedas; yea, thus is the exposition of the Vedas."

KHANDA XVI

"This Subāla-Bija-Brahma-Upanishad should neither be given out nor taught to one who has not controlled his passions, who has no sons, who has not gone to a Guru, and having become his disciple has not resided with him for a year, and whose family and conduct are not known. These doctrines should be taught to him who has supreme devotion to the Lord and as much to his Guru. Then these truths shine in his great soul. Thus is the exposition of Nirvāṇa; thus is the exposition of the Vedas,"

TEJOBINDU '-UPANISHAD

OF

KRSHNA-YAJURVEDA

CHAPTER I

PARAM-DHYANA (the supreme meditation) should be upon tojobindu, which is the Atma of the universe, which is seated in the heart, which is of the size of an atom, which pertains to Siva, which is quiescent and which is gross and subtle, as also above these qualities. That alone should be the dhyana of the Munis as well as of men, which is full of pains, which is difficult to meditate on, which is difficult to perceive, which is the emancipated one, which is decayless and which is difficult to attain. One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has subdued his passions, who has overcome all pairs (heat and cold etc.), who has given up his egoism, who does not bless anyone nor take anything from others, and also who goes where they naturally ought not to go, and naturally would not go where they like to go-such persons also obtain three in the face. Hamsa is said to have three seats. Therefore know it is the greatest of mysteries, without sleep and without support. It is very subtle, of the form of Soma, and is the supreme seat of Vishnu. That seat has three faces, three gunas and three dhatus, and is formless, motionless, changeless, sizeless, and supportless. That seat is without upadhi, and is above the reach of speech and

¹ Tejas is spiritual light and bindu is seed; hence the seed or source of spiritual light.
² This probably refers to the triangle appearing in the disciples.

mind. It is Svabhava (Self or nature) reachable only by bhava (being). The indestructible seat is associateless, without bliss, beyond mind, difficult to perceive, emancipated and changeless. It should be meditated upon as the liberated, the eternal, the permanent and the indestructible. It is Brahman, is adhvātma (or the deity presiding as Atma) and is the highest seat of Vishnu. It is inconceivable, of the nature of Chidatma and above the akas, is void and non-void, and beyond the void, and is abiding in the heart. There is (in It) neither meditation nor meditator, nor the meditated, nor the non-meditated. It is not the universe. It is the highest space; it is neither supreme nor above the supreme. It is inconceivable, unknowable, non-truth, and not the highest. It is realised by the Munis, but the Devas do not know the supreme One. Avarice, delusion, fear, pride, passion, anger, sin, heat, cold, hunger, thirst, thought and fancy-(all these do not exist in It). (In It) there is no pride of (belonging to) the Brahmana caste, nor is there the collection of the knot of salvation. (In It) there is no fear, no happiness, no pains, neither fame nor disgrace. That which is without these states is the supreme Brahman.

Yama¹ (forbearance), niyama (religious observance), tyāga (renunciation), mouna (silence) according to time and place, asana (posture), mulabandha, seeing all bodies as equal, the position of the eye, prana-samyamana (control of breath), pratyāhāra (subjugation of the senses), dhārana, āţma-dhyāna and samadhi-these are spoken of as the parts (of yoga) in order. That is called yama in which one controls all his organs (of sense and actions) through the vijnana that all is Brahman; this should be practised often and often. Niyama, in which there is the supreme bliss enjoyed through the flowing for inclination) of the mind towards things of the same (spiritual) kind, (viz., Brahman) and the abandoning of things differing from one another is practised by the sages as a rule. In tyaga (renunciation), one abandons the manifestations (or objects) of the universe through the cognition of Atma that is Sat and Chit. This is practised by the great and is the giver of immediate salva-

¹ All these parts of yoga are explained here from the standpoint of vedanta.

tion. Mouna (the silence), in which, without reaching That, speech returns along with mind, is fit to be attained by the Yogins and should be ever worshipped by the ignorant (even). How is it possible to speak of "That", from which speech returns? How should it be described as the universe as there is no word to describe it? It is "That" which is (really) called silence, and which is naturally understood (as such). There is silence in children, but with words (latent); whereas the knowers of Brahman have it (silence) but without words. That should be known as "the lonely seat" in which there is no man in the beginning, middle, or end, and through which all this (universe) is fully pervaded. The illusion of Brahmā and all other beings takes place within one twinkling (of His eye). That should be known as asana (posture), in which one has with ease and without fatigue (uninterrupted) meditation of Brahman; that is described by the word kala (time), that is endless bliss and that is secondless. Everything else is the destroyer of happiness. That is called siddhasana (siddha-posture) in which the siddhas (psychical personages) have succeeded in realising the endless One as the support of the universe containing all the elements, etc. That is called the mulabandha, which is the Mula (root) of all worlds, and through which the root Chitta is (bandha) bound. It should be always practised by the Rajayogins.

One after having known the equality of the angas (or parts of yoga) point to one and the same Brahman, should be absorbed in that equal (or uniform) Brahman; if not, there is not that equality (attained). Then like a dry tree, there is straightness (or uniformity throughout). Making one's vision full of spiritual wisdom, one should look upon the world as full of Brahman. That vision is very noble. It is (generally) aimed at the tip of the nose; but it should be directed towards that seat (of Brahman) wherein the cessation of seer, the seen, and sight will take place, and not towards the tip of the nose. That is called prāṇāyāma (the control of breath), in which there is the control of the modifications (of mind) through the cognition of Brahman in all the states of chiţta, and others. The checking of

(the conception of the reality of) the universe, is said to be expiration. The conception of "I am Brahman" is inspiration. The holding on (long) to this conception without agitation is cessation of breath. Such is the practice of the enlightened. The ignorant close their nose. That should be known as pratyāhāra, through which one sees Āţmā (even) in the objects of sense, and pleases chitta through manas. It should be practised often and often. Through seeing Brahman wherever the mind goes, the dharapa of the mind is obtained. Dharana is thought of highly by the wise. By dharana is meant that state where one indulges in the good thought, "I am Brahman alone," and is without any support. This dhyana is the giver of supreme bliss. Being first in a state of changelessness, and then thoroughly forgetting (even) that state owing to the cognition of the (true) nature of Brahman-this is called samāḍhi. This kind of bliss should be practised (or enjoyed) by a wise person till his cognition itself united in a moment with the state of pratyag (Atma). Then this King of Yogins becomes a Siddha, and is without any aid (outside himself). Then he will attain a state, inexpressible and unthinkable.

When samadhi is practised, the following obstacles arise with great force-absence of right inquiry, laziness, inclination to enjoyment, absorption (in material object), tamas, distraction, impatience, sweat, and absent-mindedness. All these obstacles should be overcome by inquirers into Brahman. Through bhavavrttis (worldly thoughts), one gets into them. Through sûnya -vrttis (void or empty thoughts), one gets into them. But through the vrttis of Brahman, one gets fullness. Therefore one should develop fullness through this means (of Brahman). He who abandons this vrtti of Brahman, which is very purifying and supreme-that man lives in vain like a beast. But he who understands this vṛṭṭi (of Brahman), and having understood it makes advances in it, becomes a good and blessed person, deserving to be worshipped by the three worlds. Those who are greatly developed through the ripening (of their past karmas) attain the state of Brahman; others are simply reciters of words.

Those who are clever in arguments about Brahman, but are without the action pertaining to Brahman, and who are greatly attached to the world-those certainly are born again and again (in this world) through their ajñana; (the former) never remain, even for half a moment-without the vrtti of Brahman, like Brahma and others, Sanaka,1 etc., Suka and others. When a cause is subject to changes, it (as an effect) must also have its cause. When the cause ceases to exist in truth, the effect perishes through right discrimination. Then that substance (or principle) which is beyond the scope of words, remains pure. After that, vrtti jfiana arises in their purified mind; through meditation with transcendental energy, there arises a firm certitude. After reducing the visible into the invisible state, one should see everything as Brahman. The wise should ever stay in bliss with their understanding full of the essence of Chit. Thus ends the first chapter of Tejobindu.

CHAPTER II

Then the Kumāra asked Siva: "Please explain to me the nature of Chinmāţra, that is the partless non-dual essence." The great Siva replied: "The partless non-dual essence is the visible. It is the world, it is the existence, it is the Self, it is mantra, it is action, it is spiritual wisdom, it is water. It is the earth, it is ākās, it is the books, it is the three Vedas, it is the Brahman, it is the religious vow, it is Jīva, it is Aja (the unborn), it is Brahmā, it is Vishņu, it is Rudra; it is I, it is Āṭmā, it is the Guru. It is the aim, it is sacrifice, it is the body, it is manas, it is chitta, it is happiness, it is vidyā; it is the undifferentiated, it is the eternal, it is the supreme, it is everything. O six-faced one, different from It there is nothing. None, none but It; It is I. It is gross, it is subtle, it is knowable, it is thou; it is the mysterious; it is the knower; it is existence, it is mother, it is father, it is brother, it is husband, it is Sūṭra (Āṭmā), it is Virāt.

¹ Sanaka is one of the four Kumaras in the Puranas who refused to create; Saka is the son of Veda-Vyas.

² The Kumara is the son of Siva called Kartikeya the six-faced, symbolising the six-faced Mars in one sense.

It is the body, it is the head, it is the internal, it is the external, it is full, it is nectar, it is gotra (clan), it is grha (the house), it is the preservable, it is the moon, it is the stars, it is the sun, it is the holy seat. It is forgiveness, it is patience, it is the gunas, it is the witness. It is a friend, it is a relative, it is an ally, it is the king, town, kingdom and subjects. It is Om, japa, meditation, the seat, the one worthy to be taken (in), the heart, the Jyotis, Swarga (heaven) and Self."

" All the partless and non-dual essence should be regarded as Chinmatra. Chinmatra alone is the Absolute Consciousness; and this partless non-dual essence alone is the (real) essence. All having consciousness alone except those having changes, are Chinmatra. All this is Chinmatra. He is Chinmaya; the state of Atma is known as Chinmatra and the partless non-dual essence. The whole world is Chinmatra. Your state and my state are Chinmatra. Ākās, earth, water, vāyu, agni, Brahmā, Vishņu, Siva and all else that exist or do not, are Chinmatra. That which is the partless non-dual essence is Chinmatra. All the past, present, and future are Chinmatra. Substance and time are Chinmatra. Knowledge and the knowable are Chinmāţra. The knower is Chinmāţra. Everything is Chinmāţra. Every speech is Chinmatra. Whatever else is Chinmatra. Asat and Sat are Chinmatra. The beginning and end are Chinmatra; that which is in the beginning and end is Chinmatra ever. The Guru and the disciple are Chinmatra. If the seer and the seen are Chinmatra, then they are always Chinmaya. All things wondrous are Chinmatra. The (gross) body is Chinmatra, as also the subtle and causal bodies. There is nothing beyond Chinmatra. I and thou are Chinmatra. Form and non-form are Chinmatra. Virtue and vice are Chinmatra. The body is a symbol of Chinmatra. Sankalpa, knowing, mantra, and others, the gods invoked in mantras, the gods presiding over the eight quarters, the phenomenal and the supreme Brahman are nothing but Chinmatra. There is nothing without Chinmatra. Māyā is nothing without Chinmatra. Pūjā (worship) is nothing without Chinmatra. Meditation, truth, sheaths and others, the (eight) vasus, silence, non-silence, and indifference to objects —are nothing without Chinmatra. Everything is from Chinmatra. Whatever is seen and however seen—it is Chinmatra so far. Whatever exists and however distant, is Chinmatra. Whatever elements exist, whatever is perceived, and whatever is vedanta—all these are Chinmatra. Without Chinmatra, there is no motion, no Moksha and no goal aimed at. Everything is Chinmatra. Brahman that is the partless non-dual essence is known to be nothing but Chinmatra. Thou, O Lord, art the partless non-dual essence (stated) in the books, in me, in Thee, and in the ruler. He who thus perceives 'I' as of one homogeneity (pervading everywhere) will at once be emancipated through this spiritual wisdom. He is his own Guru with this profound spiritual wisdom. Thus ends the second chapter of Tejobindu."

CHAPTER III

The Kumāra addressed his father (again): "Please explain to me the realisation of Atma." To which the great Siva said : "I am of the nature of the Parabrahman. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the sole quiescence, the sole Chinmaya, the sole unconditioned, the sole permanent and the sole Sattva. I am the 'I' that has given up 'I'. I am one that is without anything. I am full of Chidakas. I am the sole fourth one. I am the sole one above the fourth (state of turya). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss-consciousness. I am of the nature of the non-dual. I am ever of a pure nature, solely of the nature of divine wisdom, of the nature of happiness, without fancies, desires or diseases, of the nature of bliss, without changes or differentiations, and of the nature of the eternal one essence and Chinmatra. My real nature is indescribable, of endless bliss, the bliss above Sat and Chit and the interior of the interior. I am beyond reach of manas and speech. I am of the nature of Atmic bliss, true bliss and one who plays with (my) Aţmā. I am Aţmā and Sadāsīva. My nature is Aţmic spiritual effulgence. I am the essence of the jyotis of Atmā. I am without beginning, middle, or end. I am like the

sky. I am solely Sat, Ananda, and Chit which is unconditioned and pure. I am the Sachchidananda that is eternal, enlightened and pure. I am ever of the nature of the eternal Sesha (serpent-time). I am ever beyond all. My nature is beyond form. My form is supreme akas. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat (foundation of all). I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of chitta, the sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full. I am ever fully contented, the all, and Brahman, and the very consciousness; I am 'I'. My nature is of the earth. I am the great Atma and the supreme of the supreme; I appear sometimes as different from myself; sometimes as possessing a body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the chitta. There is nothing left out by me, neither the earth nor any other objects here. Know that there is nothing which is out of myself. I am Brahma, a Siddha, the eternally pure, non-dual one, Brahman, without old age or death. I shine by myself; I am my own Atma, my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own greatness, and am used to play in my own Aţmā, look on my own Aţmā and am in myself happily seated. I have my own Atma as the residue, stay in my own consciousness, and play happily in the kingdom of my own Atma. Sitting on the real throne of my own Atma, I think of nothing else but my own Atma. I am Chidrupa alone, Brahman alone, Sachchidananda, the secondless, the one replete with bliss and the sole Brahman and ever without anything, have the bliss of my own Atma, the unconditioned bliss, and am always Āţma-Ākās. I alone am in the heart like Chidaditya (the consciousness-sun). I am content in my own Atma, have no form, or no decay, am without the number one, have the nature of an unconditioned and emancipated one, and I am subtler than akas; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Sat, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of wisdom alone, and of the nature of Sachchidananda. All this is Brahman alone. There is none other than Brahman and that is 'I'.

"I am Brahman that is Sat, and bliss, and the ancient. The word 'thou' and the word 'that' are not different from me. I am of the nature of consciousness. I am alone the great Siva. I am beyond the nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness. Being purely of the nature of Brahman, I am the eternal Atma. I alone am the Adisesha (the primeval Sesha).1 I alone am the Sesha. I am without name and form, of the nature of bliss, of the nature of being unperceivable by the senses, and of the nature of all beings; I have neither bondage nor salvation. I am of the form of eternal bliss. I am the primeval consciousness alone, the partless and non-dual essence, beyond reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of earthly bliss, of the nature of contentment everywhere, the supreme nectary essence, and the one and secondless Sat, (viz.,) Brahman. There is no doubt of it. I am of the nature of all-void. I am the one that is given out by the Vedas. I am of the nature of the emancipated and emancipation, of Nirvanic bliss, of truth and wisdom, of Sat alone and bliss, of the one beyond the fourth, of one without fancy, and ever of the nature of Aja (the unborn). I am without passion or faults. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of the significance of Om, of the spotless, and of Chit. I am neither existing nor non-existing. I am not of the nature of anything. I am of the nature of the actionless. I am without parts. I have no semblance, no manas, no sense, no buddhi, no change, none of the three bodies, neither the waking, dreaming, or dreamless sleeping states. I am neither of the nature of the three pains nor of the three desires. I have neither

¹ Sesha, meaning remainder is the serpent representing time.

s'ravana nor manana in Chidatma in order to attain salvation. There is nothing like me or unlike me. There is nothing within me. I have none of the three bodies.

"The nature of manas is unreal, the nature of buddhi is unreal, the nature of aham (the 'I') is unreal; but I am the unconditioned, the permanent and the unborn. The three bodies are unreal, the three periods of time are unreal, the three gunas are unreal, but I am of the nature of the Real and the pure. That which is heard is unreal, all the Vedas are unreal, the Sastras are unreal, but I am the Real and of the nature of Chit. The Murtis (Brahma, Vishnu, and Rudra having limitation) are unreal, all the creation is unreal, all the tattvas are unreal, but know that I am the great Sadāsiva. The master and the disciple are unreal, the mantra of the Guru is unreal, that which is seen is unreal, but know me to be the Real. Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the Real. Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, know things seen and heard are unreal as also the one woven warp-wise and woof-wise, viz., this universe; cause and non-cause are unreal, things lost or obtained are unreal. Pains and happiness are unreal, all and non-all are unreal, gain and loss are unreal, victory and defeat are unreal. All the sound, all the touch, all the forms, all the taste, all the smell, and all ajñana are unreal. Everything is always unreal-the mundane existence is unreal-all the gunas are unreal. I am of the nature of Sat.

"One should cognize his own Āṭmā alone. One should always practise the manţra of his Āṭmā. The manţra (Ahambrahmāsmi) 'I am Brahman' removes all the sins of sight, destroys all other manţras, destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of budḍhi, the bondage of chiţţa, all diseases, all griefs and passions instantaneously, the power of anger, the modifications of chiţţa, sankalpa, crores of sins, all actions and the ajnāna of Āṭmā. The manţra 'I am Brahman' gives indescribable bliss, gives the state of ajada (the non-inertness or the undecaying) and

kills the demon of non-Āṭmā. The thunderbolt 'I am Brahman' clears all the hill of not-Āṭmā. The wheel 'I am Brahman' destroys the asuras of not-Āṭmā. The manṭra 'I am Brahman' will relieve all (persons). The manṭra 'I am Brahman' gives spiritual wisdom and bliss. There are seven crores of great manṭras and there are vraṭas (vows) of (or yielding) hundred crores of births. Having given up all other manṭras, one should ever practise this manṭra. He obtains at once salvation, and there is not even a particle of doubt about it. Thus ends the third chapter of the Tejobindu-Upanishad."

CHAPTER IV

The Kumāra asked the great Lord: "Please explain to me the nature of Jivanmukti (embodied salvation) and videhamukti (disembodied salvation)." To which the great Siva replied: "I am Chidāṭmā. I am Para-Āṭmā. I am the Nirguṇa, greater than the great. One who will simply stay in Atma is called a Jivanmukta. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman,' is said to be a Jivanmukta. He is said to be a Jivanmukta, who realises: 'I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude "I am Brahman" only'. He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atma is of the nature of the all-full, who has Atma left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atma is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atmā is tranquil, who has got no other thought (than Itself), and who is devoid of the thought of the existence of anything. He is said to be a Jivanmukta who realises: 'I have no chitta, no buddhi, no ahankara, no sense, no body at any time, no pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world, and I have no sin, no characteristics, no eye, no manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.' He is said to be a Jivanmukţa, who realises: 'All this is not mine, I have no time, no space, no object, no thought, no snana (bathing), no sandhyas (junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahmā, no Vishņu, no Rudra, no moon, no earth, no water, no vāyu, no ākās, no agni, no clan, no lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no manas, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone (or attained) to, nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither adhyaropa (illusory attribution) nor apavada (withdrawal of that conception) no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. "I am certainly Brahman. I am Chit, I am Chit".' He is said to be a Jivanmukta who cognizes: 'I am Brahman alone, I am Chit alone, I am the supreme.' No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see

myself through myself, I reign happy in the kingdom of Āţmā and enjoy in myself the bliss of my own Āţmā.' He is a Jīvan-mukţa who is himself, the foremost and the one undaunted person who is himself the lord and rests in his own Self.

"He is a Videhamukta who has become Brahman, whose Āţmā has attained quiescence, who is of the nature of Brāhmic bliss, who is happy, who is of a pure nature, and who is a great mouni (observer of silence). He is a Videhamukța who remains in Chinmatra alone without (even) thinking thus: 'I am all Āţma, the Āţma that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless-I am myself the undecaying Atma that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation-I am Brahman alone-I am Chit alone.' He is a Videhamukta who having abandoned the thought: 'I alone am the Brahman' is filled with bliss. He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousnessbliss), who having abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atma with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond gunas, whose Atma has become the All, the great, and the purifier of the elements, who does not cognize the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I,' 'thou,' 'this' or 'that,' who being of the nature of time is yet without it, whose Atma is void, subtle and universal, but yet without (them), whose Atmā is divine and yet without Devas, whose Atma is measurable and yet without measure, whose Atmā is without inertness and within every one, whose Atmā is devoid of any sankalpa, who thinks always: 'I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world,' and who is without the conception of Devas, Vedas and sciences, 'All this is consciousness, etc.,' and regards all as void. He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure-garden

of his own Atma, whose Atma is of an illimitable nature, who is without the conception of the small and the great, and who is the fourth of the fourth state and the supreme bliss. He is a Videhamukta whose Atmā is nameless and formless, who is the great spiritual wisdom of the nature of bliss, and of the nature of the state beyond turya, who is neither auspicious nor inauspicious, who has yoga as his Atma, whose Atma is associated with yoga, who is free from bondage or freedom, without guna or non-guna, without space, time, etc., without the witnessable and the witness, without the small or the great, and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind, and whose thought is beyond the beyond. He is said to be a Videhamukţa who has gone beyond (or mastered quite) the modifications of chitta, who illumines such modifications, and whose Atmā is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all. He is a Videhamukta whose external Atma invisible to others is the supreme bliss aiming at the highest vedants, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss. who is not satiated with the juice of the nectar of Brahman, who realises Brāhmic bliss, who cognizes the Siva bliss in Brāhmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, has mounted the car of Brāhmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atma having that bliss and who thinks: 'All this is of the nature of Atmā, there is nothing else beside Atmā, all is Atmā, I am Atmā, the great Atmā, the supreme Atmā, and Atmā of the form of bliss.' He who thinks: 'My nature is full, I am the great Atma, I am the all-contented and the permanent Atma. I am

is a Jiva made up of the elements and their compounds, who has neither form nor name, neither the enjoyable nor the enjoyer, neither Sat nor asat, neither preservation nor regeneration, neither guna nor non-guna-that is undoubtedly my Atmā. He who has neither the described nor description, neither gravana nor manana, neither Guru nor disciple, neither the world of the Devas nor the Devas nor Asuras, neither duty nor non-duty, neither the immaculate nor non-immaculate, neither time nor non-time, neither certainty nor doubt, neither mantra nor non-mantra, neither science nor non-science, neither the seer nor the sight which is subtle, nor the nectar of time-that is Aţmā. Rest assured that not-Atma is a misnomer. There is no manas as not-Atma. There is no world as not-Atma. Owing to the absence of all sankalpas and to the giving up of all actions, Brahman alone remains, and there is no not-Atma. Being devoid of the three bodies, the three periods of time, the three gunas of Jiva, the three pains and the three worlds, and following the saying 'All is Brahman,' know that there is nothing to be known through the absence of chitta; there is no old age through the absence of body; no motion through the absence of legs; no action through the absence of hands; no death through the absence of creatures; no happiness through the absence of buddhi; no virtue, no purity, no fear, no repetition of mantras, no Guru nor disciple. There is no second in the absence of one. Where there is not the second, there is not the first. Where there is truth alone, there is no non-truth possible; where there is non-truth alone, there is no truth possible. If you regard a thing auspicious as inauspicious, then auspiciousness is desired (as separate) from inauspiciousness. If you regard fear as nonfear, then fear will arise out of non-fear. If bondage should become emancipation, then in the absence of bondage will be no emancipation. If birth should imply death, then in the absence of birth, there is no death. If 'thou' should imply 'I,' then in the absence of 'thon' there is no 'I'. If 'this' should be 'that,' 'this' does not exist in the absence of 'that'. If being should imply non-being, then non-being will imply being. If an effect implies a cause, then in the absence

of effect, there is no cause. If duality implies non-duality, then in the absence of duality, there is no non-duality. If there should be the seen, then there is the eye (or sight); in the absence of the seen, there is no eye. In the absence of the interior, there is no exterior. If there should be fullness, then non-fullness is possible. Therefore (all) this exists nowhere. Neither you nor I, nor this nor these exist. There exists no (object of) comparison in the true one. There is no simile in the unborn. There is (in it) no mind to think. I am the supreme Brahman. This world is Brahman only. Thou and I are Brahman only. I am Chinmatra simply, and there is no not-Atma. Rest assured of it. This universe is not (really at all). This universe is not (really) at all. It was nowhere produced and stays nowhere. Some say that chitta is the universe. Not at all. It exists not. Neither the universe nor chitta nor ahankāra nor Jīva exists (really). Neither the creation of Māyā nor Māyā itself exists (really). Fear does not (really) exist. Actor, action, hearing, thinking, the two samadhis, the measurer, the measure, ajñana and aviveka-none of these exists (truly) anywhere. Therefore the four moving ' considerations and the three kinds of relationship exist not. There is no Ganga, no Gava, no Setu (bridge), no elements or anything else, no earth, water, fire, vāyu, and ākās anywhere, no Devas, no guardians of the four quarters, no Vedas, no Guru, no distance, no proximity. no time, no middle, no non-duality, no truth, no untruth, no bondage, no emancipation, no Sat, no asat, no happiness, etc., no class, no motion, no caste, and no worldly business. All is Brahman only and nothing else-all is Brahman only and nothing else. There exists then nothing (or statement) as that 'consciousness alone is'; there is (then) no saying such as 'Chit is I'. The statement 'I am Brahman' does not exist (then); nor does exist (then) the statement: 'I am the eternally pure'. Whatever is uttered by the mouth, whatever is thought by manas, whatever is determined by buddhi, whatever is cognized by chitta-all these do not exist. There is no Yogin or

¹ The four moving considerations (of vedanta) are subject (Brahman), object, relationship, and the qualified person.

yoga then. All are and are not. Neither day nor night, neither bathing nor contemplating, neither delusion nor non-delusion—all these do not exist then. Know that is no not-Aţmā.

"The Vedas, Sciences, Puranas, effect and cause, Isvara and the world and the elements and mankind-all these are unreal. There is no doubt of it. Bondage, salvation, happiness, relatives, meditation, chitta, the Devas, the demons, the secondary and the primary, the high and the low-all these are unreal. There is no doubt of it. Whatever is uttered by the mouth, whatever is willed by sankalpa, whatever is thought by manasall these are unreal. Whatever is determined by the buddhi, whatever is cognized by chitta, whatever is discussed by the religious books, whatever is seen by the eye and heard by the ears, and whatever exists as Sat, as also the ear, the eye, and the limbs-all these are unreal. Whatever is described as such and such, whatever is thought as so-and-so, all the existing thoughts such as 'thou art I', 'that is this,' and 'He is I,' and whatever happens in moksha, as also all sankalpas, delusion, illusory attribution, mysteries and all the diversities of enjoyment and sin-all these do not exist. So is also not-Aţmā, Mine and thine, my and thy, for me and for thee, by me and by thee-all these are unreal. (The statement) that Vishau is the preserver, Brahma is the creator, Rudra is the destroyer-know that these undoubtedly are false. Bathing, utterings of mantras, japas (religious austerities) homa (sacrifice), study of the Vedas, worship of the Devas, mantra, tantra, association with the good, the unfolding of the faults of gunas, the working of the internal organ, the result of avidya, and the many crores of mundane eggs-all these are unreal. Whatever is spoken of as true according to the verdict of all teachers, whatever is seen in this world and whatever exists-all these are unreal. Whatever is uttered by words, whatever is ascertained, spoken, enjoyed, given or done by anyone, whatever action is done, good or bad, whatever is done as truth-know all these to be unreal. Thou alone art the transcendental Atma and the supreme Gurn of the form of akas, which is devoid of fitness (for it) and of the nature of all creatures.

Thou art Brahman ; thou art time ; and thou art Brahman, that is ever and imponderable. Thou art everywhere, of all forms, and full of consciousness. Thou art the truth. Thou art one that has mastered the siddhis, and thou art the ancient, the emancipated, emancipation, the nectar of bliss, the God, the quiescent, the diseaseless, Brahman the full, and greater than the great. Thou art impartial, Sat and the ancient knowledge, recognised by the words 'Truth, etc'. Thou art devoid of all parts. Thou art the ever-existing-thou appearest as Brahma, Rudra, Indra, etc.—thou art above the illusion of the universe -thou shinest in all elements-thou art without sankalpa in all -thou art known by means of the underlying meaning of all scriptures; thou art ever content and ever happily seated (in thyself); thou art without motion, etc. In all things, thou art without any characteristics; in all things thou art contemplated by Vishnu and other Devas at all times; thou hast the nature of Chit, thou art Chinmatra unchecked, thou stayest in Atma itself, thou art void of everything and without gunas, thou art bliss, the great, the one secondless, the state of Sat and asat, the knower, the known, the seer, the nature of Sachchidananda, the lord of Devas, the all-pervading, the deathless, the moving, the motionless, the all and the non-all with quiescence and non-quiescence, Sat alone, Sat commonly (found in all), of the form of Nitya-Siddha (the unconditioned developed one), and yet devoid of all siddhis. There is not an atom which thou dost not penetrate; but yet thou art without it. Thou art devoid of existence and non-existence as also the aim and object aimed at. Thou art changeless, decayless, beyond all nadas, without kala or kashta (divisions of time) and without Brahmā, Vishnu, and Siva. Thou lookest into the nature of each and art above the nature of each. Thou art immersed in the bliss of Self. Thou art the monarch of the kingdom of Self, and yet without the conception of Self. Thou art of the nature of fullness and incompleteness. There is nothing that thou seest which is not in thyself. Thou dost not stir out of thy nature. Thou actest according to the nature of each. Thou art nothing but the nature of each. Have no doubt 'thou art I'.

"This universe and everything in it, whether the seer or the seen, resembles the horns of a hare (or are illusory). Earth, water, agni, vāyu, ākās, manas, buddhi, ahankāra, tejas, the worlds and the sphere of the universe, destruction, birth, truth, virtue, vice, gain, desires, passion, anger, greed, the object of meditation, wisdom, guru, disciple, limitation, the beginning and end, auspiciousness, the past, present, and future, the aim and the object of aim, mental restraint, inquiry, contentment, enjoyer, enjoyment, etc., the eight parts of yoga, yama, etc., the going and coming (of life), the beginning, middle and end, that which can be taken and rejected, Hari, Siva, the organs, manas, the three states, the twenty-four tattvas, the four means, one of the same class or different classes, Bhuh and other worlds, all the castes and orders of life with the rules laid down for each, mantras and tantras, science and nescience, all the Vedas, the inert and the non-inert, bondage and salvation, spiritual wisdom and non-wisdom, the enlightened and the nonenlightened, duality and non-duality, the conclusion of all Vedantas and Sastras, the theory of the existence of all souls and that of one soul only, whatever is thought by chitta, whatever is willed by sankalpa, whatever is determined by buddhi, whatever one hears and sees, whatever the guru instructs, whatever is sensed by all the organs, whatever is discussed in mīmāmsā, whatever is ascertained by nyāya (philosophy) and by the great ones who have reached the other side of the Vedas, the saying 'Siva destroys the world, Vishnu protects it, and Brahmā creates it', whatever is found in the puranas, whatever is ascertained by the Vedas, and is the signification of all the Vedas-all these resemble the horns of a hare. The conception 'I am the body' is spoken of as the internal organ; the conception 'I am the body' is spoken of as the great mundane existence; the conception 'I am the body' constitutes the whole universe. The conception 'I am the body' is spoken of as the knot of the heart, as non-wisdom, as the state of asat, as nescience, as the dual, as the true Jiva and as with parts, is certainly the great sin, and is the disease generated by the fault of thirst after desires. That

which is sankalpa, the three pains, passion, anger, bondage, all the miseries, all the faults and the various forms of time—know these to be the result of manas. Manas alone is the whole world, the ever-deluding, the mundane existence, the three worlds, the great pains, the old age and others, death and the great sin, the sankalpa, the Jīva, the chitta, the ahankāra, the bondage, the internal organ and earth, water, agni, vāyū, and ākās. Sound, touch, form, taste, and odour, the five sheaths, the waking, the dreaming, and dreamless sleeping states, the guardians of the eight quarters, Vasus, Rudras, Ādityas, the seen, the inert, the pairs and non-wisdom—all these are the products of manas. Rest assured that there is no reality in all that is sankalpa. The whole world, the guru, disciple, etc., do not exist, yea, do not exist. Thus ends the fifth chapter of this Upanishad."

CHAPTER VI

Rbhu continued again: "Know everything as Sachchinmaya (full of Sat and consciousness). It pervades everything. Sachchidananda is non-dual, decayless, alone and other than all. It is 'I'. It alone is akas and 'thou'. It is I. There is (in it) no manas, no buddhi, no ahankara, no chitta, or the collection of these-neither 'thou' nor I, nor anything else nor everything. Brahman alone is. Sentence, words, Vedas, letters, beginning, middle, or end, truth, law, pleasure, pain, existence, māyā, prakṛṭi, body, face, nose, tongue, palate, teeth, lip, forehead, expiration and inspiration, sweat, bone, blood, urine, distance, proximity, limb, belly, crown, the movement of hands and feet, Sastras, command, the knower, the known, and the knowledge, the waking, dreaming and dreamless sleeping and the fourth state-all these do not belong to me. Everything is Sachchinmaya interwoven. No attributes pertaining to body, elements and spirit, no root, no vision, no Taijasa, no Prajna, no Virat, no Sutratma, no Isvara, and no going or coming, neither gain nor loss, neither the acceptable nor the rejectable, nor the censurable, neither the pure nor the impure, neither the stout nor the lean, no sorrow, time, space, speech,

all, fear, duality, tree, grass or mountain, no meditation, no siddhi of yoga, no Brahmana, Kshattriya or Vaisya, no bird or beast, or limb, no greed, delusion, pride, malice, passion, anger or others, no woman, Sudra, castes or others, nothing that is eatable or enjoyable, no increase or decrease, no belief in the Vedas, no speech, no worldliness or unworldliness, no transaction, no folly, no measure or measured, no enjoyment or enjoyed, no friends, son, etc., father, mother, or sister, no birth or death, no growth, body or 'I', no emptiness or fullness, no internal organs or mundane existence, no night, no day, no Brahma, Vishnu, or Siva, no week, fortnight, month, or year, no unsteadiness, no Brahmaloka, Vaikuntha, Kailasa and others, no Swarga, Indra, Agniloka, Agni, Yamaloka, Yama, vayuloka, guardians of the world, three worlds-Bhūh, Bhuvah, Svah, Pāṭāla or surface of earth, no science, nescience, māyā, prakṛṭi, inertness, permanency, transience, destruction, movement, running, object of meditation, bathing, mantra or object, no adorable object, anointment or sipping with water, no flower, fruit, sandal, light waved before god, praise, prostrations or circumambulation, no entreaty, conception of separateness even, oblation of food, offered food, sacrifice, actions, abuse, praise, Gāyaṭrī and sandhi (period of junction, such as twilight, etc.), no mental state, calamity, evil desire, bad soul, chandala (low caste person) pulkasa, unbearableness, unspeakableness, kirāţa (hunter), kaitava (demon), partiality, partisanship, ornament, chief, or pride, no manyness, no oneness, durability, triad, tetrad, greatness, smallness, fullness, or delusion, no kaitava, Benares, tapas, clan, family, sūţra, greatness, poverty, girl, old woman or widow, no pollution, birth, introvision or illusion, no sacred sentences, identity, or the siddhis, anima, etc.

"Everything being consciousness alone, there is no fault in anything. Everything being of the nature of Sat alone, is Sachchidananda only. Brahman alone is everything and there is nothing else. So 'That' is 'I', 'That' is 'I'. 'That' alone is 'I'. 'That' alone is 'I'. 'That' alone is 'I'. The eternal Brahman alone is 'I'. I am Brahman alone without being subject to mundane existence. I am Brahman alone without any manas, any buddhi, organs or body. I am Brahman alone not perceivable. I am Brahman alone and not Jīva. I am Brahman alone and not liable to change. I am Brahman alone and not inert. I am Brahman alone and have no death. I am Brahman alone and have no pranas. I am Brahman alone and greater than the great. This is Brahman. Great is Brahman. Truth is Brahman. It is all-pervading. Time is Brahman. Kāla is Brahman. Happiness is Brahman. It is self-shining. One is Brahman. Two is Brahman. Delusion is Brahman. Sama and others are Brahman. Badness is Brahman. Goodness is Brahman. It is of the form of restraint, quiescence, the allpervading and the all-powerful. The Loka (world) is Brahman. Guru is Brahman. Disciple is Brahman. It is Sadasiva. (That which) is before is Brahman. (That which will be) hereafter is Brahman, Purity is Brahman. Auspiciousness and inauspiciousness are Brahman. Jiva always is Brahman. I am Sachchidananda. All are of the nature of Brahman. The universe is said to be of the nature of Brahman. Brahman is itself. There is no doubt of it. There is nothing out of itself. The letter Om of the form of consciousness is Brahman alone. Everything is itself. I alone am the whole universe and the highest seat, have crossed the gunas and am greater than the great, the supreme Brahman, Guru of Gurus, the support of all and the bliss of bliss. There is no universe besides Atma. The universe is of the nature of Atma. There is nowhere (or no place) without Atmā. There is not even grass different from Atmā. There is not husk different from Brahman. The whole universe is of the nature of Atma. All this is of the nature of Brahman. Asat is not of the nature of Brahman. There is not a grass different from Brahman. There is not a seat different from Brahman; there is not a Guru different from Brahman; there is not a body different from Brahman. There is nothing different from Brahman like I-ness or you-ness. Whatever is seen in this world, whatever is spoken of by the people, whatever is enjoyed everywhere-all these are asat (unreal) only. The differences arising from the actor, action, qualities, likes, taste and gender-all these arise from asat and are (but) pleasurable. The differences arising from time, objects, actions, success or defeat and whatever else—all these are simply asat. The internal organ is asat. The organs are asat. All the pranas, the collections of all these, the five sheaths, the five deities, the six changes, the six enemies, the six seasons, and the six tastes, are asat. I am Sachchidananda. The universe is rootless. I am Atma alone, Chit and Ananda. The scenes of mundane existence are not different. I am the Truth of the nature of Ananda and of the nature of the imponderable Chit. All this is of the nature of jūāna.

"I am the secondless, having jñana and bliss. I am of the nature of an illuminator of all things. I am of the nature of all non-being. I alone shine always. Therefore how can I with such a nature become asat? That which is called 'thou' is the great Brahman of the nature of the bliss of consciousness and of the nature of chit having chidakas and chit alone as the great bliss. Atmā alone is 'I'. Asat is not 'I'. I am Kūtastha, the great guru and Sachchidananda alone. I am this born universe. No time, no universe, no māyā, no prakrti (in me). I alone am the Hari. Personally, I alone am the Sadasiva. I am of the nature of pure consciousness. I am the enjoyer of pure sattva. I am the only essence full of chit. Everything is Brahman and Brahman alone. Everything is Brahman and is chit alone. I am of the nature of the alllatent and the all-witness. I am the supreme Atma, the supreme Jyotis, the supreme wealth, the supreme goal, the essence of all vedāntas, the subject discussed in all the Sastras the nature of vogic bliss, the ocean of the chief bliss, the brightness of all wisdom, of the nature of chief wisdom, the brightness of the fourth state and the non-fourth but devoid of them, the indestructible chit, truth, Vasudeva, the birthless, and the deathless Brahma, Chidakas, the unconditioned, the stainless, the immaculate, the emancipated, the utterly emancipated, the soulless, the formless and of the nature of the non-created nniverse.

"The universe which is assumed as truth and non-truth does not really exist. Brahman is of the nature of eternal bliss and

is even by itself. It is endless, decayless, quiescent and of one nature only. If anything is other than myself, then it is as unreal as the mirage in an oasis. If one should be afraid of the son of a barren woman, or if a powerful elephant be killed by means of the horns of a hare, then the world (really is). If one (person) can quench his thirst by drinking the waters of the mirage, or if one should be killed by the horns of a man, then the universe really is. The universe exists always in the true Gandharva city (merely unreal). When the blueness of the sky really exists in it, then the universe really is. When the silver in mother-of-pearl can be used in making an ornament, when a man is bitten by (the conception of) a snake in a rope, when the flaming fire is quenched by means of a golden arrow, when milky food is obtained in the (barren) forest of Vindhya (mountains), when cooking can take place by means of the fuel of (wet) plantain trees, when a female (baby) just born begins to cook, when curds resume the state of milk, or when the milk (milked) goes back through the teats of a cow, then will the universe really be. When the dust of the earth shall be produced in the ocean, when the maddened elephant is tied by means of the hair of a tortoise, when (mountain) Meru is shaken by the thread in the stalk of a lotus, when the ocean is bound by its rows of tides, when the fire flames downwards, when flame shall become (really) cold, when the lotus shall grow out of flaming fire. when Indranila (sapphire) arises in the great mountains, when Meru comes and sits in the lotus-eye, when a mountain can become the offspring of a black bee, when Meru shall shake, when a lion is killed by a gnat, when the three worlds can be found in the space of the hollow of an atom, when the fire which burns a straw shall last for a long time, when the objects seen in a dream shall come in the waking state, when the current of a river shall stand still (of itself), when the delivery of a barren woman shall be fruitful, when the crow shall walk like a swan, when the mule shall fight with a lion, when a great ass shall walk like an elephant, when the full moon shall become a sun, when Rahu (one of the nodes) shall abandon the sun and the moon, when a good crop shall arise out of the

waste (burnt) seeds, when the poor shall enjoy the happiness of the rich, when the lions shall be conquered by the bravery of dogs, when the heart of Jfiānīs is known by fools, when the ocean is drank by the dogs without any remainder, when the pure ākās shall fall upon men, when heaven shall fall on the earth, when the flower in the sky shall emit fragrance, when a forest appearing in pure akas shall move, and when reflection shall arise in a glass simply (without mercury or anything else in its back), then the world really is. There is no universe in the womb of Aja (the unborn Brahman)-there is no universe in the womb of Atma. Duality and non-duality, which are but the results of differentiation, are really not. All this is the result of maya. Therefore, there should be Brahma-Bhavana. If misery should arise from the conception of 'I am the body,' then it is certain 'I am Brahman.' The knot of the heart is the wheel of Brahman, which cuts asunder the knot of existence. When doubt arises in one, he should have faith in Brahman. That non-dual Brahman, which is eternal and of the form of unconditioned bliss, is the guard of Atma against the chief of the form of not-Atma. Through instances like the above is established the nature of Brahman. Brahman alone is the all-abode. Abandon the name even of the universe. Knowing for certain 'I am Brahman,' give up the 'I'. Everything disappears as the flower from the hands of a sleeping person. There is neither body nor karma. Everything is Brahman alone. There are neither objects, nor actions, nor the four states. Everything which has the three characteristics of vijnana is Brahman alone. Abandoning all action, contemplate 'I am Brahman,' 'I am Brahman'. There is no doubt of this. I am Brahman of the nature of chit. I am of the nature of Sachchidananda.

"This great science of Sankara should never be explained to any ordinary person, to an atheist or to a faithless, ill-behaved or evil-minded person. It should be, after due examination, given to the high-souled ones whose minds are purified with devotion to their gurus. It should be taught for a year and a half. Leaving off thoroughly and entirely the practice recommended by the (other) Upanishads, one should study the Tejobindu-Upanishad always with delight. By once studying it, he becomes one with Brahman. Thus ends the sixth chapter. Thus ends the Upanishad."

BRAHMOPANISHAD 1

OF

KRSHNA-YAJURVEDA

[This Upanishad is intended to give a complete and clear idea of the nature of Āţmā, that has four avasthās (states of consciousness) and four seats, for the better consummation of the nirguna dhyāna.]

Om. Saunaka Mahāsala questioned the holy Sage Pippalāḍa of the Angiras goṭra thus: "In this beautiful Brahmapura of body, the fit residence of divine beings, how are (the deities of) vāk, etc., located? How do they function? To whom belongs this power? He to whom this power belongs, what is He?"

Pippalāda then having deeply considered, imparted to him the Brahmavidya (divine wisdom), that most excellent of all things. "It is prana (i.e.,) Atma. It is Atma that exercises this power. It is the life of all Devas. It is their death and (their) life. Brahman that shines pure, nishkala, resplendent, and all-pervading, in this divine Brahmapura (of body), rules (all). The Jiva (identifying himself with) the indrivas, rules them like a spider. The spider throws out from a single thread out of his body a whole web, and draws it into himself by that same thread; so prana, whenever it goes, draws after it the objects of its creation (vak, etc.). During sushupti, (the prana) goes to its seat (Brahman) through the nadis of which is the devata, like an eagle, that making air as the means of communication, reaches his abode. They say, as devadatta, though beaten (during sushupti) by a stick, etc., does not move, so also the actor does not suffer or enjoy for the

¹ In this Upanishad, the Southern Indian edition begins later on but the other portions also are given as being faller.

merits or demerits of religious actions. Just as a child obtains happiness without desiring for it (in play), so also devadatta obtains happiness in sushupti. He certainly knows, (being) Param-Jyotis, and the person desiring jyotis, enjoys bliss in the contemplation of jyotis. Then he comes back to the dream-plane by the same way, like a caterpillar. It remaining on a blade of grass, first puts forward its foot on another blade in front, conveys its body to it, and having got a firm hold of it, then only leaves the former and not before. So this is the jagrata state. As this (devadatta) bears at the same time eight skulls, so this jagrata, the source of Devas and Vedas, clings to a man like the breasts in a woman. During the jagrata avastha, merit and demerit are postulated of this Deva (power); he is capable of great expansion and is the inner mover. He is khaga (bird), karkata (crab), pushkara (ākās), prāņa, pain, parāpara, Āţmā and Brahman. This deity causes to know. He who knows thus obtains Brahman, the supreme, the support of all things, and the Kshetrajña. He obtains Brahman, the supreme, support of all things, and the Kshetrajña.

"The Pursuha has four seats—navel, heart, neck, and head. There Brahman with the four feet specially shines. Those feet are jāgrata, svapna, sushupti, and turya. In jāgrata he is Brahmā, in svapna Vishņu, in sushupți Rudra, and in turya the supreme Akshara. Heis Aditya, Vishnu, Isvara, Purusha, prana, jiva, agni, the resplendent. The Para-Brahman shines in the midst of these. He is without manas, ear, hands, feet, and light. There the worlds are no worlds, Devas no Devas, Vedas no Vedas, sacrifices no sacrifices, mother no mother, father no father, daughterin-law no daughter-in-law, chandala no chandala, paulkasa no paulkasa, sramana no sramana, hermits no hermits; so one only Brahman shines as different. In the Hrdayākās (ākās in the heart) is the Chidakas. That is Brahman. It is extremely subtle. The Hrdayakas can be known. This moves in it. In Brahman, everything is strung. Those who thus know the Lord know everything. In him the Devas, the worlds, the Pitrs and the Rshis do not rule. He who has awakened knows everything.

¹ The South Indian Edition begins here.

All the Devas are in the heart; in the heart are all the pranas: in the heart are prana, jyotis and that threeplied holy thread. In the heart in Chaitanya, it (prana) is. Put on the yajnopavita (holy thread), the supreme, the holy, which came into existence along with the Prajapati, which gives long life and which is very excellent; let this give you strength and tejas. The wise man having shaved his head completely, should throw away the external thread. He should wear, as the holy thread, the supreme and indestructible Brahman. It is called sûţra, because sûchanăţ (indicating) (that the Atma is in the heart). Sûtra means the supreme abode. He who knows that sūtra is a vipra (brāhmaṇa), he has crossed the ocean of the Vedas. On that sutra (thread), everything is strung, like the beads on the thread. The yogin, well versed in yoga and having a clear perception of Truth, should wear the thread. Practising the noble yoga, the wise man should abandon the external thread. He who wears the sutra as Brahman, he is an intelligent being. By wearing the sûţra, he is not polluted. They whose sûţra is within, whose yajñopavita is jñana-they only know the sûtra, and, they only wear the yajñopavita in this world. Those whose tuft of hair is jūāna, who are firmly grounded in jūāna and whose yajūopavīţa is jñāna, consider jñāna only as supreme. Jñāna is holy and excellent. He whose sikhā (tuft of hair) is jñāna like the sikhi (flame of agni)-he, the wise one, only wears a true sikhā; others wear a mere tuft of hair. Those brahmanas and others who perform the ceremonies prescribed in the Vedas-they wear this thread only as a symbol of their ceremonies. Those who know the Vedas say that he only is a true brahmana who wears the sikhā of jāāna and whose yajāopavīţa is the same (jāāna). This yajñopavita (Yajña means Vishņu or sacrifice and Upavita is that which surrounds; hence that which surrounds Vishņu) is supreme and is the supreme refuge. He who wears that really knows-he only wears the sutra, he is Yajña (Vishnu) and he only knows Yajna (Vishnu). One God hidden in all things, pervades all things and is the Inner Life of all things. He awards the fruits

This mantra is repeated whenever the holy thread is newly worn.

of karma, he lives in all things, he sees all things without any extraneous help, he is the soul of all, there is nothing like him, and he is without any gunas (being secondless). He is the great wise one. He is the one doer among the many actionless objects. He is always making one thing appear as several (by māyā). Those wise men who see him in buddhi, they only obtain eternal peace. Having made Aţmā as the (upper) arani (attritional piece of wood) and Pranava the lower arani, by constant practice of dhyana one should see the concealed deity. As the oil in the sesamum seed, as the ghee in the curds, as the water in the rivers, and as the fire in the arani, so they who practise truth and austerities see Him in the buddhi. As the spider throws out and draws into itself the threads, so the jīva goes and returns during the jāgraţa and the svapna states. The heart is in the form of a closed lotus-flower, with its head hanging down; it has a hole in the top. Know it to be the great abode of All. Know that during jagrața it (jîva) dwells in the eye, and during svapna in the throat; during sushupți, it is in the heart and during turys in the head. '(Because buddhi unites) the Pratyagatma with the Paramatma, the worship of sandhyā (union) arose. So we should perform sandhyāvandana (rites). The sandhyavandana performed by dhyana requires no water. It gives no trouble to the body or the speech. That which unites all things is the sandhya of the one-staffed (sannyāsins). Knowing That from which speech and mind turn back without being able to obtain it and That which is the bliss of jīva, the wise one is freed. The secret of Brahmavidyā is to reveal the real nature of the Atma, that is all-pervading, that is like ghee in the milk, that is the source of atmavidya and tapas and to show that everything is in essence one.

" So ends the Brahmopanishad."

¹ The five sentences from here relating to Sandhya are not to be found in the South Indian Edition.

VAJRASUCHI'-UPANISHAD

OF

SAMAVEDA

I now proceed to declare the vajrasuchi—the weapon that is the destroyer of ignorance—which condemns the ignorant and praises the man of divine vision.

There are four castes—the brāhmaņa, the kshaṭriya, the vaisya, and the sūḍra. Even the smṛṭis declare in accordance with the words of the vedas that the brāhmaṇa alone is the most important of them.

Then this remains to be examined. What is meant by the brāhmaņa? Is it a jīva? Is it a body? Is it a class? Is it jñāna? Is it karma? Or is it a doer of ḍharma?

To begin with: is jiva the brahmana? No. Since the jiva is the same in the many past and future bodies (of all persons), and since the jiva is the same in all of the many bodies obtained through the force of karma, therefore jiva is not the brahmana.

Then is the body the brahmana? No. Since the body, as it is made up of the five elements, is the same for all people down to chandalas, 2 etc., since old age and death, dharma and adharma are found to be common to them all, since there is no absolute distinction that the brahmanas are white-coloured, the kshaṭriyas red, the vaisyas yellow, and the sūḍras dark, and since in burning the corpse of his father, etc., the stain of the murder of a brāhmana, etc., will accrue to the son, etc., therefore the body is not the brāhmana.

Lit., the diamond-needle-Upanishad.

² The lowest class of persons among the Hindus.

Then is a class the brahmana? No. Since many great Rshis have sprung from other castes and orders of creation -Rshyasrnga was born of deer; Kausika, of Kusa grass; Jāmbuka of a jackal; Vālmīki of valmīka (an ant-hill); Vyāsa of a fisherman's daughter; Gautama, of the posteriors of a hare; Vasishtha of Urvasi1; and Agastya of a water-pot; thus have we heard. Of these, many Rshis outside the caste even have stood first among the teachers of divine Wisdom; therefore a class is not the brahmana.

Is jñana the brahmana? No. Since there were many kshatriyas and others well versed in the cognition of divine Truth, therefore jñana is not the brahmana.

Then is karma the brahmana? No. Since the prarabdha", sanchita", and agami" karmas are the same for all beings, and since all people perform their actions as impelled by karma, therefore karma is not the brahmana.

Then is a doer of dharma (virtuous actions) the brahmana? No. Since there are many kshatriyas, etc., who are givers of gold, therefore a doer of virtuous actions is not the brahmana.

Who indeed then is brahmana? Whoever he may be, he who has directly realised his Atma and who is directly cognizant, like the myrobalan in his palm, of his Atma that is without a second, that is devoid of class and actions, that is free from the faults of the six stains and the six changes, that is of the nature of truth, knowledge, bliss, and eternity, that is without any change in itself, that is the substratum of all the kalpas, that exists penetrating all things that pervades everything within and without as akas, that is of nature of undivided bliss, that cannot be reasoned about and that is known only by direct cognition. He who by the reason of having obtained his wishes is devoid of the faults of thirst after worldly objects and passions, who is the possessor of the qualifications beginning

One of the celestial nymphs dancing in the court of Indra.

³ The karmic affinities generated by us in our former lives and collected together to be enjoyed in our future lives.

* Birth, existence, etc.

³ The karmic affinities generated by us in our former lives, the fruit of which is being enjoyed in our present life.

The affinities generated by us in our present life to be enjoyed hereafter.
The six stains—hunger, thirst, grief, confusion, old age, and death.

with sama, who is free from emotion, malice, thirst after worldly objects, desire, delusion, etc., whose mind is untouched by pride, egoism, etc., who possesses all these qualities and meanshe only is the brahmana.

Such is the opinion of the vedas, the smrtis, the itihasa and the puranas. Otherwise one cannot obtain the status of a brahmana. One should meditate on his Atma as Sachchidanada, and the non-dual Brahman. Yea, one should meditate on his Atma as the Sachchidananda Brahman. Such is the Upanishad.

¹ Sama, dama, uparati, titikshā, samādhāns, and sraddhā.

SARIRAKA-UPANISHAD'

OF

KRSHNA-YAJURVEDA

Om. The body is a compound of pṛṭhivī (earth) and other mahābhūṭas (primordial elements, as āpas or water, agni or fire, vāyu or air, and ākās'). (In the body), that which is hard is (of the essence of) earth; that which is liquid is (of the essence of) water; that which is hot is (of the essence of) fire; that which moves about is (of the essence of) vayu; that which is perforated is (of the essence of) ākās. The ear and others are the jnanendriyas (organs of sense). The ear is of the essence of ākās, the skin of the essence of vāyu, the eye of the essence of fire, the tongue of the essence of water, and the nose of the essence of earth; sound, touch, form, taste, and odour being respectively the objects of perception for these organs. These arose respectively out of the primordial elements, beginning with earth. The mouth, the hands, the legs, the organs of excretion and the organs of generation are the karmendriyas (or organs of action). Their functions are respectively talking, lifting, walking, excretion, and enjoyment. Antahkarana (or the internal organ) is of four kindsmanas, buddhi, ahankara, and chitta. Their functions are respectively sankalpa-vikalpa, (or will-thought and doubt), determination, egoism, and memory. The seat of manas is the end of the throat, that of buddhi the face, that of ahankara the heart, and that of chitta the navel. The bone, skin, nadis, nerves, hair, and flesh are of the essence of earth. Urine, I This Upanishad treats of Sarira or the body.

phlegm, blood, sukla (or sperm), and sweat are of the essence of water. Hunger, thirst, sloth, delusion, and (desire of) copulation are of the essence of fire. Walking, scratching, opening and closing the gross eyes, etc., are of the essence of vayu. Desire, anger, avarice, delusion, and fear are of the essence of ākās. Sound, touch, form, taste, and odour are the properties of earth: sound, touch, form, and taste are the properties of water: sound, touch, and form, are the properties of fire: sound and touch are the properties of vayu; sound alone is the property of akas. There are three gunas (or qualities), sattvika, rajasa, and tamasa. Non-killing, veracity, not stealing, continence, non-covetousness, refraining from serving the gura, purity (in mind and body), contentment, right conduct, abstinence from self-praise, freedom from pompousness, firm conviction in the existence of God, and not causing any injury to others-all these are to be known as sattvika-gunas chiefly. I am the actor, I am the enjoyer, I am the speaker, and I am the egoistic-such are said by knowers of Brahman to be rajasa-gunas. Sleep, sloth, delusion, desire, copulation, and theft are said by expounders of the Vedas to be tāmasa-guņas. Those having sattva-guņa (go) up (viz., to higher spheres)-those having rajasa-guna (stay) in the middle (viz., the sphere of earth)—those having ṭāmasa-guṇa (go) down (viz., to hell, etc.). Perfect (or divine) knowledge is of sattvikaguna; knowledge of dharma is of rajasa-guna, and mental darkness is of tāmasa. Jāgraṭa (waking state), svapna (dreaming state), sushupti (dreamless sleeping state), and turya (the fourth state beyond these three) are the four states. Jägrata is (the state) having (the play of) the fourteen organs, the organs of sense (five), the organs of action (five), and the four internal organs. Svapna is (the state) associated with the four internal organs. Sushupti is (the state) where the chitta is the only organ. Turya is that state having jīva alone. Regarding jīvātmā and Paramātmā (enjoying the three states) of a person with opened eyes, with closed eyes, and with eyes in an intermediate state with neither, jīva is said to be the Kshetrajña (the lord of the body). The organs of sense (five), the organs of action (five), prāṇas (five), manas, and budḍhi—all these seventeen are said to constitute the sūkshma or liṅga (viz., subtle) body. Manas, budḍhi, ahaṅkāra, ākas, vāyu, fire, water, and earth—these are the eight prakṛṭis (or matter): ear, skin, eye, tongue, nose the fifth, the organs of excretion, the organs of secretion, hands, legs, speech the tenth, sound, form, touch, taste, and odour are the fifteen modifications (of the above eight prakṛṭis). Therefore the taṭṭvas are twenty-three. The twenty-fourth is avyakṭa (the undifferentiated matter) or praḍhāna. Purusha is other than (or superior to) this. Thus is the Upanishad.

GARBHA-UPANISHAD'

OF

KRSHNA-YAJURVEDA

Om. The body is composed of the five (elements); it exists in the five (objects of sense, etc.); it has six supports: it is associated with the six gunas; it has seven dhātus (essential ingredients) and three malas (impurities); it has three yonis (wombs) and is formed of four kinds of food.

Why is the body said to be composed of five? Because there are five elements in this body (viz.), pṛṭhivī, āpas, agni, vāyu, and ākās. In this body of five elements, what is the prthivi element? what apas? what agni? what vayu? and what ākās'? Pṛṭhivī is said to be that which is hard; āpas is said to be that which is liquid; agni is said to be that which is hot; vāyu is that which moves; ākās is that which is full of holes (or tubes "). Of these, prthivi is seen in supporting (objects), āpas in cohesion, tejas (or agni) in making forms visible, vāyu in moving, akas chiefly in avakasa (viz., giving space). (Then what are the five objects of sense, etc.?) The ear exists in sound, the skin in touch, the eye in forms, the tongue in taste, and the nose in odour. (Then) the mouth (exists) in speech, the hand in lifting, the feet in walking, the anus in excreting, and the genitals in enjoying. (Then) through buddhi, one knows and determines; through manas, he thinks and fancies; through chitta, he recollects; through ahankara, he feels the idea of 'I'. Thus these perform their respective functions.

1 The Upanishad treating of embryo, etc.

The Sanskrit word 'sushira' means perforated or tubular.

Whence the six supports? There are six kinds of rasas (essences or tastes)-sweet, sour, saltish, bitter, astringent, and pungent. The body depends upon them while they depend upon the body. There are six changes of state (viz.), the body exists, is born, grows, matures, decays, and dies. And there are also six chakras (wheels) depending on the dhamani (nerves), (vis.), mūlādhāra, svādhishthāna, manipūraka, anāhata, visuddhi, and ājūā. Also the gunas are six-kāma (passion) and others and sama (mental restraint) and others; there being properlyassociation (with the former) and devotion (to the latter). Then there are seven kinds of sounds, (viz.), shadja (sa), rshabha (ri), gandhara (ga), madhyama (ma), panchama (pa), daivata (da), and nishāḍa (ni), which are stated to be seven agreeable and disagreeable ones; and there are seven kinds of dhatus having seven colours, (viz.), sukla (white), rakța (red), kṛshṇa (darkblue or indigo), dhūmra (blue), pīṭa (yellow), kapila (orange-red), and pandara (yellowish white). In whomsoever these substances arise and increase, the rasa (essence) is the cause of the one following and so on (as stated below). (These) rasas are six in number; from the rasas (probably chyme) arises blood; from blood, flesh; from flesh, fat; from fat, bones; from bones, marrow; and from marrow, sukla (the male seminal fluid). From the union of sukla and sonita (the female vital energy), occurs garbha (conception in the womb). Being stationed in the heart, it is led. In the heart of persons, (there is) an internal agni; in the seat of agni, there is bile; in the seat of bile, there is vayu; in the seat of vayu, is hrdya (heart or Atma).

Through having connection at the rtu (season) fit for raising issues, it (the embryo formed in the womb) is like water in the first night; in seven nights, it is like a bubble; at the end of half a month, it becomes a ball. At the end of a month, it is hardened; in two months, the head is formed; in three months, the region about the feet; and in the fourth month, the region about the stomach and the loins and also ankle is formed; in the fifth month, the back (or spinal) bone; in the sixth, the face of the nose, eyes, and ears; in the seventh, it becomes united with Jiva (Āṭmā); in the eighth month, it becomes full (of all organs); in the

ninth, it becomes fatty. Sukla belongs to men and sonita to women. Each (by itself) is neutral (or is powerless). (But in their combination) a son is born when the father's seed preponderates. A daughter is born when the mother's seed preponderates. Should both be equal, a cunuch is born. Since females have more of passion, on account of their deriving more pleasure (than males from sexual union), a greater number of females are born. Action corresponds to the mental state (of the actor). Hence the child (born) takes after (the thought of) the parents. From parents with minds full of anxieties (at the time of union) are born the blind, the lame, the hunchback, the dwarf, and the limbless. (From impregnation) during the eclipses of the sun and the moon, children are born with defective limbs. Increase or decrease, similarities or dissimilarities of bodies arise (in children) through the influence of time, place, action, dravya (substance), and enjoyment. From a well-conducted intercourse (or union), the child being born with the form of the father possesses, his qualities, just as the image in a glass reflects truly the original. When sukla bursts into two through the interaction (or blowing against one another) of the vayu of both sukla and sonita, then twins (of the same sex) are born. In the same manner when the retas (the seminal fluids), viz., (s'ukla and sonita) of both the parents burst into two, then mixed progeny (male and female) is the result. Among mankind, five embryos (only can be formed at a pregnancy in the womb). A womb with one embryo is common. There are some with two. Those with three are only to be found (as rarely) as one in a thousand. Where there is a frequent pouring (of seminal fluid into the womb), a greater number of limbs is produced (in the child). When the pouring (within the womb) is only once, then the child becomes dried up (or contracted). By pouring (within) more than once, couples are (sometimes) born.

Then, (viz., in the ninth month), this (in the body) made of the five elements and able to sense odour, taste, etc., through tejas (spiritual fire), etc., which is also made up of the five elements—this cognizes the indestructible Omkāra through its deep wisdom and contemplation. It cognizes as the one letter (Om). Then there arise in the body the eight prakṛṭis¹ and the sixteen vikāras (changes). Through the food and drink of the mother transmitted through her nādis, the child obtains prāṇa. In the ninth month, it is full of all attributes.

It then remembers its previous births, finds out what has been done and what has not been done, and discriminates between actions, right and wrong. (Then it thinks thus :) " Many thousands of wombs have been seen by me, many kinds of food have been tasted (by me), and many breasts have been suckled (by me). All parts of the world have been my place of birth, as also my burning-ground in the past. In eighty-four lakhs of wombs, have I been born. I have been often born and have often died. I have been subject to the cycle of rebirths very often. I have had birth and death, again birth and death, and again birth (and so on). There is much suffering whilst living in the womb. Delusion and sorrow attend every birth. In youth are sorrow, grief, dependence on others, ignorance, the non-performance of what is beneficiall laziness, and the performance of what is unfavourable. In adult age, (the sources of sorrow are) attachment to sensual objects and the groaning under the three kinds of pain. In old age anxiety, disease, fear of death, desires, love of self, passion, anger, and non-independence-all these produce very great suffering. This birth is the seed of sorrow, and being of the form of sorrow is unbearable. I have not attained the dharma of nivrtti, (viz., the means of overcoming the cycle of re-birth) nor have I acquired the means of yoga and iñana. Alas! I am sunk in the ocean of sorrow and find no remedy for it. Fie on ajñāna! fie on ajñāna! fie on the troubles caused by passion and anger; fie on the fetters of samsara (the mundane existence) ! I shall attain wisdom from a guru. If I get myself freed from the womb, then I shall practise sankhya yoga which is the cause of the extinction of all evil and the bestower

¹ The eight prakṛtis are mūlaprakṛti, mahat, ahaūkāra, and the five elements; the sixteen vikāras are the five organs of sense, the five organs of action, the five prāpas, and antahkaraņa.

The Hindus believe in so many number of wombs to be born on the earth.

[&]quot; Those that arise from the body, the elements, and the devas.

of the fruit of emancipation. If I get myself freed from the womb, I shall seek refuge in Mahesvara (the great Lord) who is the cause of the extinction of all evil and bestower of the (four 1) ends of life. If I get myself freed from the womb, then I shall seek refuge in that Lord of the world who is the Chidatma of all saktis and the cause of all causes. If I get myself freed from the womb, then I shall seek refuge in that supreme Lord Bhargah (Siva or light) who is pasupati (the lord of pasus or souls). Rudra, Mahadeva (the great Deva) and the Gurn of the world. If I get myself freed from the bondage of the womb, I shall perform great penances. If I get myself freed from the passage of the womb, I shall worship Vishnu in my heart who is the bestower of nectar, who is bliss, who is Narayana, and who never decays. I am now confined in my mother's womb; and were I freed from its bonds, I shall please the divine Vasudeva without diverting my mind from Him. I am burnt through actions, good and bad, committed by me alone before for the sake of others, whilst those who enjoyed the fruits thereof have disappeared. Through non-belief (unspirituality), I formerly gave up all fear (of sin) and committed sins. I now reap their fruits. I shall become a believer hereafter ","

Thus does the Jīva (Āṭmā) within the (mother's womb) contemplate again and again the many kinds of miseries (it had undergone), and remembering always the miseries of the cycle of re-births, becomes disgusted (with the material enjoyments of the world), often fainting in the inmost centre (viz., heart) of all creatures at (the idea of) his avidyā, desire, and karma. Then this being, who had entered many hundreds of female wombs of beings (in the previous births), comes to the mouth of the womb wishing to obtain release. Here being pressed by the yanṭra (neck of the uterus), it suffers much trouble. Moreover it is much affected by prasūṭi (delivery) vāyu. As soon as it is born, it comes in contact with the vaishṇavī vāyu and ceases to remember anything of the past;

¹ They are kama (passion), artha (acquisition of wealth), dharma (performance of duty), and moksha (salvation).

³ The reason why it remembers them seems to be that the jivatma is in the pineal gland then, prior to its coming down.

it also ceases to see far and to be the cognizer of the real. Coming into contact with the earth, it becomes fierce-eyed and debased. The evil of the eye after it is rubbed with (or cleaned by) water vanishes; and with it, vanishes memory of birth and death, good and bad actions and their affinities. Then how does he understand vāyu, bile, and sleshma (phlegm)? When they are in their proper state, they produce health: with their disturbance, diseases are generated. It should be known that one becomes capable of knowing through a proper quantity of bile; through having a little more or a little less of it, he comes to know more. When the bile is changed (otherwise), he becomes changed and acts like a mad man. And that bile is agni. Agni influenced by karma is kindled by vāyu, the source (or seat) of virtue and vice, as fuel is kindled within (by fire) from without (by the wind).

And of how many kinds is that agni? It has three bodies, three retas (seeds or progeny), three puras (cities), three dhatus, and three kinds of agni threefold. Of these three, Vaisvanara is bodiless. And that agni becomes (or is subdivided into) Jñānāgni (wisdom-fire), Pars'anagni (eye-fire), and Koshthagni (digestive fire). Of these Jaanagni pertains to the mind; Darsanagni pertains to the senses; and Koshthagni pertains to dahara and daily cooks (or digests) equally whatever is eaten, drunk, licked, or sucked through prāṇa and apāna. Darsanāgni is (in) the eye itself and is the cause of vijnana and enables one to see all objects of form. It has three seats, the (spiritual) eye itself being the (primary) seat, and the eyeballs being the accessory seats. Dakshinagni is in the heart, Garhapatya is in the belly, and in the face is Ahavanīya. (In this sacrifice with the three agnis), the Purusha is himself the sacrificer; buddhi becomes his wife; santosha (contentment) becomes the diksha (vow) taken; the mind and the organs of the senses become the sacrificial vessels; the karmendriyas (organs of action) are the sacrificial instruments. In this sacrifice of the body, the several devas who become the rtvijas (sacrificial priests) perform their parts following the master of the sacrifice, (viz., the true individuality), wherever he goes. In this (sacrifice), the body is the sacrificial place,

the skull of the head is the fire-pit, the hairs are the kusa grass; the mouth is the antarvedi (raised platform in sacrifice); kāma (or passion) is the clarified butter; the period of life is the period of sacrifice; nada (sound) produced in dahara (heart) is the samaveda (recited during the sacrifice); vaikhari is the yajus (or yajurveda hymns); para, pasyanti, and madhyama 1 are the rks (or rgveda hymns); cruel words are the atharvas (atharvaveda hymns) and khilas (supplementary texts of each veda); true words are the vyahrtis. Life, strength, and bile are the pasus (sacrificial creatures) and death is avablita (the bath which concludes the sacrifice). In this sacrifice, the (three) fires blaze up and then according to (the desires of) the wordly, the devas bless him. All who are living (in this world) are the sacrificers. There is none living who does not perform yajña (sacrifice). This body is (created) for yajña, and arises out of yajña and changes according to yajña. If this yajna is continued in a direction changed (from the right course, or is abused), then it leads to an ocean of misery.

In this body, there are sixteen side-teeth, having each a membrane (as its root) and fifteen openings. It (the body) is measured by ninety-six digits. There are in it fourteen nādi seats and 108 joints. There are seventy-two tubes seats with seventy-two nadis between them, of which three are important, vis., ida, pingala, and sushumna, the fourth is puritati, and jivata the fifth. Above jivata is bile and near bile is Puritati. Above the navel, two digits to the left of it, is seated the source of bile. The food taken in is divided into three parts-urine, fæces, and sara (the essence or chyme). The urine dividing itself into two, spreads to the left below the navel. The fæces is in the right side and is of seven kinds. The sara is of five kinds and spreads itself over the body. Hence the semen and blood are produced from food and drink. In this body, vāyu which is moving as prāna is the Sūţrāţma. Through it, one inspires and expires and moves (his limbs). Without it, no limb of the body will be

Vaikhari and the three others are the different stages of nada (sound).
 Vyährtis are parts of the Gäyatri Mantra, viz., Bhüh, Bhuvah, Suvah.

animated. Through vayu, the current of blood is driven into the nadis from the chakra (plexus) of the heart, and those which can be touched (on the body) are easily discernible. The juicy essences (of food) which arise out of digestion enter the womb which is suspended in the stomach of the mother and coming near the child's head nourishes the child's prana through the sushumnā (on the head or pineal gland). Sushumnā is the Brahma-nadi. Prana and others are found there. It (prana) descends lower and lower as the time of birth approaches and settles in the heart when the child is born. Through yoga, it should be brought from the middle of the eyebrows to the end of sushumna (viz., the pineal gland), when he becomes the cognizer of the Real like the child in the womb. In the body of this nature, Atma is latent and deathless, and is the witness and Purusha. It lives in this body, being enveloped (by māyā). Prānī (or the jīva having prana) has abhimana (identification with the body) on account of avidyā. Ajñāna which surrounds it is the seed; the anțahkaraņa (internal organ) is the sprout and the body is the tree. In this tree (of body), there are eight crores of hairs, eighty hundreds of joints, nine hundreds of tendons, eight palams of heart', twelve palams of tongue, one prastha (or two palams) of bile; one ādhaka of phlegm, one kudupa (or 1/4 prastha) of sukla and two prasthas of marrow. One should consider everything as evanescent, like the child in the womb (with its prana, etc.,) stationed in the sushumua (of the head). Then he becomes freed and gets no more body. If not, an ignorant man becomes subject to the cycle of re-births, etc., is exposed like a worm to the drink of urine and fæces, and undergoes in this body the sufferings of hell. Therefore knowing all this, one should be averse to worldly objects. Thus ends the moksha-sastra of Pippaladathus ends the moksha-sastra of Pippalada. Thus ends the Upanishad.

¹ Eight palams are 3/2 of a lb. (avdp.)

TARASARA-UPANISHAD'

OF

SUKLA-YAJURVEDA

Om. Brhaspati asked Yājñavalkya: "That which is called Kuruksheţra is the place of the sacrifice of the Devas and the spiritual seat of all beings. Therefore where should one go in order that he may cognize Kuruksheṭra, the place of the sacrifice of the Devas and the spiritual seat of all beings?" (To which Yājñavalkya replied:) "Avimukṭa' is Kuruksheṭra, the place of the sacrifice of the Devas and of the study of Brahman, because it is there that Rudra initiates one into the Tāraka' Brahman when prāṇa (life) goes out. Through this, one becomes immortal and the enjoyer of moksha. Therefore one should always be in the midst of that place avimukṭa, and should never leave, O reverend sir, avimukṭa." Thus said Yājñavalkya.

Then Bhāraḍvāja asked Yājñavalkya: "What is ṭāraka? what is that which causes one to cross (this mundane existence)." To which Yājñavalkya replied: "Om-Namō-Nārāyaṇāya is the ṭāraka. It should be worshipped as Chiḍāṭma. Om is a single syllable and of the nature of Āṭmā. Namaḥ is of two syllables and is of the nature of prakṛṭi (matter). Nārāyaṇāya is of five syllables and is of the nature of Parabrahman. He who knows this becomes immortal. Through Om, is Brahmā produced; through Na is Vishṇu produced; through Ma is Rudra produced; through Nā is Īsvara produced; through Rā is the Aṇda-Virāt (or Virāt of the universe) produced; through Ya is

¹ This Upanishad treats of the sara (essence) for tara (crossing).

² It is one of the many names given to Benares.

² Taraka is Om-from fr, to cross.

Purusha produced; through Nā is Bhagavān (Lord) produced; and through Ya is Paramatma produced. This Ashtakshara (eight syllables) of Nārāyana is the supreme and the highest Purusha. Thus is the Rgveda with the first foot (or half). That which is Om is the indestructible, the supreme, and Brahman. That alone should be worshipped. It is this that is of the eight subtle syllables. And this becomes eight, being of eight forms. A is the first letter; U is the second; M is the third; Bindu is the fourth; Nada is the fifth; Kala is the sixth; Kalāṭīṭa (that beyond kalā) is the seventh; and that which is beyond these is the eighth. It is called Taraka, because it enables one to cross this mundane existence. Know that Taraka alone is Brahman and it alone should be worshipped." The (following) verses may be quoted here: "From the letter A came Brahmā named Jāmbavān (the bear 1). From the letter U came Upendra 2, named Hari. From the letter M came Siva, known as Hanuman 1. Bindu is named Isvara and is Satrughna, the Lord of the discus itself. Nada should be known as the great Lord named Bharata and the sound of the conch itself. From Kala came the Purusha himself as Lakshmana and the bearer of the earth. Kalātīta is known as the goddess Sîtă Herself. That which is beyond is the Paramatma named Sri-Rāma and is the highest Purusha. All this is the explanation of the letter Om, which is the past, the present, and future, and which is other than these (vis.,) tattva, mantra, varna, (colour), devață (deity), chhandas (metre), rk, kala, sakți, and syshti (creation). He who knows this becomes immortal. (Thus is) Yajurveda with the second foot."

Then Bhāradvāja asked Yājñavalkya: "Through what mantra is Paramātmā pleased and shows his own Āṭmā (to persons)? Please tell this." Yājñavalkya replied:

"(1st Manţra:) Om. He who is Sri-Paramāţmā, Nārāyaṇa, and the Lord described by (the letter) A and is Jāmbavān (the bear) and Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him."

As the bear, Brahma incarnated according to the ' Ramayana'.

As Upendra, Vishņu incarnates in the lower tala as well in the legs in man.

Hanuman is the incarnation of vaya, one of the elements of Siva.

"(2nd Mantra:) He who is Paramatma, Nārāyaṇa, and the Lord described by (the letter) U and is Upendra (or) Hari and Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him.

"(3rd Mantra:) Om. He who is S'ri-Paramatma, Nārāyaṇa, and the Lord described by (the letter) M and is of the form of S'iva (or), Hanumān and Bhūh, Bhuvah, and Suvah: Salutation to Him.

"(4th Mantra:) Om. He who is Sri-Paramatma, Narayana, the Lord of Satrughna of the form of Bindu and the Bhuh, Bhuvah, and Suvah: Salutation to Him.

"(5th Manţra:) Om. He who is Sri-Paramāṭmā, Nārāyaṇa, and the Lord, and is Bharaṭa¹ of the form of Nāḍa and the Bhūḥ Bhuvaḥ, and Suvaḥ: Salutation to Him.

"(6th Mantra:) Om. He who is Sri-Paramāṭmā, Nārāyaṇa, and the Lord, and is Lakshmaṇa of the form of Kalā and the Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him.

"(7th Manţra:) Om. He who is S'ri-Paramaţma, Narayana, and the Lord, and is Kalaţīţa, the Goddess Siţa, of the form of Chiţ and the Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him.

"(8th Mantra:) Om. He who is S'ri-Paramāţmā, Nārāyaṇa, and the Lord that is beyond that (Kalāṭīṭa), is the supreme Purusha, and is the ancient Purushoṭṭama, the eternal, the immaculate, the enlightened, the emancipated, the true, the highest bliss, the endless, the secondless, and the all-full—that Brahman is myself. I am Rāma and the Bhūḥ, Bhuvaḥ, and Suvaḥ: Salutation to Him."

He who has mastered this eightfold mantra is purified by Agni; he is purified by Vāyu; he is purified by the sun; he is purified by Siva; he is known by all the Devas. He attains the fruit of reciting Itihāsas, Purāṇas, Ruḍra (Mantras), a hundred thousand times. He who repeatedly remembers (or recites) the Ashtākshara (the eight-syllabled mantra) of Nārāyaṇa gains the fruit of the recitation of Gāyaṭrī a hundred thousand times or of Praṇava (Om) a myriad of times. He purifies (his ancestors) ten (degrees) above and (his descendants) ten

Bharata is rather the incarnation of discus or consciousness and Satrughna, that of conch—vis., ākāsio sound.

(degrees) below. He attains the state of Nārāyaṇa. He who knows this (attains the state of Nārāyaṇa).

Like the eye (which sees without any obstacle) the things spread (in the sky), the wise ever see this supreme seat of Vishņu. Brāhmaņas who are spiritually awake praise in diverse ways and illuminate the supreme abode of Vishņu. Thus is the Upanishad. (Thus is) the Sāmaveḍa with the third foot.

NĀRĀYAŅA-UPANISHAD

OF

KRSHNA-YAJURVEDA

Om. Then Nārāyaṇa, the supreme Purusha desired. "I shall create offspring." From Nārāyaṇa emanates prāṇa, manas, the several organs of sense and action, ākās, vāyu, agni, āpas and pṛṭhivī that supports all. From Nārāyaṇa emanates Brahmā. From Nārāyaṇa emanates Ruḍra. From Nārāyaṇa emanates Prajāpaṭi (the divine progenitor). From Nārāyaṇa emanates the twelve āḍiṭyas, ruḍras, vasus, and all the chhanḍas (Veḍas). From Nārāyaṇa only do (all these) proceed. Through Nārāyaṇa do (they) prosper. In Nārāyaṇa (they) are absorbed. The Rgveḍa teaches this.

Then Nārāyaṇa is eternal. Brahmā is Nārāyaṇa, Siva is Nārāyaṇa, Indra is Nārāyaṇa, Kāla (time) is Nārāyaṇa, Dik (space) is Nārāyaṇa, the intermediate quarters also are Nārāyaṇa; that which is above is Nārāyaṇa, that which is below is Nārāyaṇa, that which is in and out is Nārāyaṇa, the whole universe which existed and will exist is Nārāyaṇa. Nārāyaṇa is the only one that is stainless, sinless, changeless, and unnameable, and that is pure and divine. There is no second. Whoever knows Him thus, becomes Vishṇu Himself. The Yajurveḍa teaches this.

One should utter "Om" first, then "namah," and then "Nārāyaṇāya." "Om" (is) a single syllable; "Namaḥ" contains two syllables: "Nārāyaṇāya contains five syllables. This is the sentence known as the Ashtākshara¹ of Nārāyaṇa.

¹ The eight syllables.

Whoever studies this Ashtākshara of Nārāyaṇa and recites it constantly, attains full life and supremacy over men, enjoys the pleasures of royalty and becomes the master of all souls. He attains moksha; yea, he attains moksha. The Sāmaveḍa teaches this.

The Yogin having pronounced (the name of) Him who is complete bliss, who is Brahma-purusha and who is of the nature of Praṇava (Om)—a combination of A, U, and M—is released from the bondage of birth and mundane existence. He who practises the mantra "Om-Namo-Nārāyaṇāya" reaches Vaikuntha (the abode of Vishṇu). It is this lotus (heart). It is replete with vijāāna: It has the brilliancy of lightning. The son of Devākī is Brahmaṇya. Maḍhusūḍana is Brahmaṇya. Nārāyaṇa who pervades all elements, who is one only, who is the cause Purusha and who is causeless, is known as Parabrahman. The Atharvaṇa Upanishaḍ teaches this.

Whoever recites (this Upanishad) in the morning destroys the sins committed the night (before). Whoever recites it in the evening destroys the sins committed during the day. Whoever recites morning and evening becomes free from sins, however sinful he may be. Whoever recites (it) in the noon facing the sun is freed from all the five great sins as well as from the minor ones. He derives the good effects of the recitation of all the Vedas. Whoever knows thus attains Sāyujya of Nārāyaṇa (viz., is absorbed in the essence of Nārāyaṇa). He attains Sāyujya of Nārāyaṇa. Thus is the Upanishad.

¹ Means Vishun or Brahmā devoted to Tapas, Vedas, Truth, and Jāāna.

They are theft of gold, drinking alcohol, the marder of a Brahman, and unlawful union with the guru's wife and association with them.

KALISANŢĀRAŅA UPANISHAD

OF

KRSHNA-YAJURVEDA

Ar the end of Dvapara yuga, Narada' went to Brahma and addressed him thus: "O Lord, how shall I, roaming over the earth, be able to cross Kali?" To which Brahmā thus replied : "Well asked. Hearken to that which all Srutis (the Vedas) keep secret and hidden, through which one may cross the samsara (mundane existence) of Kali. He shakes off (the evil effects of) Kali through the mere uttering of the name of the Lord Nārāyaņa, who is the primeval Purusha." Again Nārada asked Brahmā: "What is the name?" To which Hiranyagarbha (Brahmā) replied thus: (the words are:) "1. Harē, 2. Rāma, Harē, 4. Ramā, 5. Rāma, 6. Rāma, 7. Harē, 8. Harē; 9. Harē 10, Krshna, 11, Harê, 12, Krshna, 13, Krshna, 14, Krshna 15, Harê, 16. Hare. These sixteen names (words) are destructive of the evil effects of Kali. No better means than this is to be seen in all the Vedas. These (sixteen names) destroy the avarana (or the centripetal force which produces the sense of individuality) of jīva surrounded by the sixteen kalās (rays). Then like the

¹ This Upanishad treats of the means of crossing Kali completely: Nărada-having asked the question in Dvāpara yuga—the third of the four yugas.

Nārada is called Kali-Kāraka or the generator of kali or strife and discord. If Nārada is himself the strife-maker, why should be go to Brahmā for the means of crossing Kali? Nārada being himself an adjuster of the laws of karma, this Upanishad gives the means of getting over strife, etc., in this Kaliage when the whole of nature is thrown off its balance by the depraved tendencies of men. The jiva has sixteen kalās, corresponding to which sixteen mantras or words are given.

The story is that he was cursed by Daksha to roam over the worlds with a lute in his hand (vis., to adjust the laws of harmony).

sphere of the sun which shines fully after the clouds (screening it) disperse, Parabrahman (alone) shines."

Narada asked: "O Lord, what are the rules to be observed with reference to it?" To which Brahmā replied that there were no rules for it. Whoever in a pure or an impure state, utters these always, attains the same world of, or proximity with, or the same form of, or absorption into Brahmā.

Whoever utters three and a half kotis' (or thirty-five millions) times this mantra composed of sixteen names (or words) crosses the sin of the murder of a Brāhmaņa. He becomes purified from the sin of the theft of gold. He becomes purified from the sin of cohabitation with a woman of low caste. He is purified from the sins of wrong done to pitrs, devas, and men. Having given up all dharmas, he becomes freed at once from all sins. He is at once released from all bondage. That he is at once released from all bondage is the Upanishad.

This number can be reached by attering the mautra completely within one year if uttered at the rate of a lakh per day; and within ten years if uttered at the rate of 10,000 per day; and within 100 years if uttered at the rate of 1,000 per diem.

BHIKSHUKA'-UPANISHAD

OF

S'UKLA-YAJURVEDA

Among bhikshus (religious mendicants) who long for moksha (salvation), there are four kinds, vie., Kutīchaka, Bahūdaka, Hamsa, and Paramahamsa. Gautama, Bharadvāja, Yājñavalkya, Vasishtha and others belong to the first kind. They take eight mouthfuls (of food daily) and strive after moksha alone through the path of yoga. The second kind carry three (bamboo) staves (tied together) and a waterpot, and wear tuft of hair (sikhā), sacred thread (yajñopavīta) and red-coloured cloth. They take eight mouthfuls of food in the house of Brahmarshis, abstain from flesh and alcohol and strive after emancipation alone through the path of yoga. Then the Hamsas should live not more than a night in a village, five nights in a town, and seven nights in a sacred place, partaking daily of cow's urine and cow's dung, observing Chandrayana and striving after moksha alone through the path of yoga. Paramahamsas like Samvartaka, Aruni, Swetaketu, Jadabharata, Dattätreya, Suka, Vämadeva, Häritaka and others take eight mouthfuls and strive after moksha alone through the path of yoga. They live clothed or naked at the foot of trees, in ruined houses, or in burning grounds. With

One who lives on bhikshā or alms. Hence a religious mendicant.

³ In Näradaparivräjaka Upanishad there are stated to be zix kinds.

A religious expiatory ceremony regulated by the moon's age diminishing the daily consumption of food daily by one mouthful for the dark half of the month beginning with fifteen at the full moon until it is reduced to one at the new moon and then increasing it in like manner during the fortnight of the moon's increase.—Wilson.

them, there are no dualities as dharma and adharma, gain and loss, and purity and impurity. They look upon gold and stone and clod of earth with the same eye (of indifference), live on alms, begging from all without any distinction of caste and look upon everything as Atma alone. Being (naked) as nature made them, being free from the sense of duality and from covetousness, being engaged in pure contemplation (sukladhyāna), meditating on Āţmā, and begging at stated times, simply to keep the body and soul together, they reside in ruined houses, temples, straw-huts, ant-hills, the foot of trees, potteries, the places of agnihotra, the sand in the bed of rivers, mountain-caves, cavities, the hollows of trees. waterfalls, and sthandila (the level square piece of ground prepared for sacrifice). Having advanced far in the path of Brahman, and being pure in mind, they quit this body through the methods prescribed for Paramahamsa Sannyāsins. These are the Paramahamsas. Such is the Upanishad.

NARADAPARIVRĀJAKA-UPANISHAD

OF

ATHARVANAVEDA

UPADES'A I

Om. Once upon a time, Nārada, the ornament of Parivrājakas (roaming ascetics), after roaming over all worlds and cleansing, through merely by looking at the places of pilgrimage able to impart rare religious merits, observed, with a mind that had attained purity, without hate, quiescent and patient, and indifferent towards all (objects), the forest of Naimis'a (the modern Nimsar), filled with Rshis that were engaged in the contemplation of Reality and had attained the greatness of the ordained bliss; (there) through the recitation of stories about Hari (Vishnu), associated with the musical motes of Sa, Ri, Ga, Ma, Pa, Dha, and Ni (of the gamut), able to impart indifference to objects and to make one look down upon the universe, and instilling divine devotion, fixed and movable (or mental and bodily), he entered (the forest), fascinating the crowds of beings human, animal, Kimpurushas¹, celestials, Kinnaras, Apsaras (Houris), and Uragas' (collected there). (Thereupon the) great Rshis Saunaka and others who had been engaged for twelve years in sattra sacrifice well-skilled in the recitation of Vedas, the knowers of all, and the good practisers of tapas, observed Nārada the son of Brahma and the devotee of the Lord, and having

A higher being with the form of a horse but with a human head.

³ A higher being with a human form but with the head of a horse.

A semidivine serpent with a human face.

risen up, paid due respect to him. Then having with due respect requested him to sit down, they also seated themselves and addressed him thus: "O Lord, son of Brahma, what is the means of salvation for us? It is meet that it should be communicated (to us)." Thus addressed, Narada replied to them thus: "One born in a good family and fit to go through the fortyfour samskaras, upanayana and others, should, under a teacher to whom he is devoted, study, after the recitation of the Veda of his own sakha (division), all the different branches of knowledge; then should fulfil, according to the rules ordained, for twelve years the observance of Brahmacharya (celibacy), such as the service of the guru, etc.; then for twentyfive years the asrama (order of life) of a grhastha (householder), and for twenty-five years the asrama of a vanaprastha-(forester). After thus practising well the fourfold celibacy, the sixfold householder's life, and the fourfold forester's life, and having performed all the duties thereof, he should acquire the fourfold means of salvation; thus the sannyasin who gives up the desires along with the karmas of mind, speech, and body in this samsara as well as the vasana towards the threefold desire (of son, wife, and wealth), and being without malice and endowed with quiescence and patience, undisturbed in the order of life of Paramahamsa, quits the body in the contemplation of Reality, is an emancipated person. Such is the Upanishad."

UPADES'A II

All the Rshis, Saunaka and others addressing Lord Nāraḍa said thus: "O Lord, please tell us the rules of sannyāsa." At which, seeing them, Nāraḍa replied: "It is but meet that we should know the whole truth from the mouth of Brahmā

¹ The four Brahmacharyas are: (1) Gâyatrî; (2) Prâjāpatya; (3) Vaidika; (4) Naishtika.

² The six Grhasthas are: (1) Vārtāvṛtti; vis., Agriculture; (2) Sālīnavṛtti; (3) Yāyāvara; (4) Ghorasannyāsin; etc.

³ The four Vanaprasthas are: (1) Audambara; (2) Vaikhānasa; (3) Samprakshāli; (4) Pourņama.

^{*} They are Viveks, Vairagya, etc.

Himself." After the sattra sacrifice was completed, he took the rshis along with him to satyaloka; and after duly making prostrations to and eulogising Brahmā engaged in meditation upon Brahma, he along with others was duly seated under the orders of Brahmā. Then Nāraḍa addressed Brahmā thus: "Thou art guru; thou art father; thou art the knower of the secret of all learning; thou art the knower of all; thou shalt therefore tell me one secret. Who else but thee is fit to tell the secret dear unto me? It is this. Please tell us the rules of the real sannyāsa (asceticism)."

Thus prayed to by Narada, Brahma surveyed all in the four quarters; and after meditating for one muhurța (48 minutes), and assuring himself that the inquiry was truly for the purpose of escaping from the pain of samsara, Brahma eyeing Narada, said thus: "The mystery that was imparted before by Virat-Purusha of illimitable form according to the Purusha-Sākţa-Upanishad is now being divulged to you. It is very mysterious. It is fit to be hearkened to with great attention. O Nārada, one born in a good family and obedient to his parents, should, after the performance of upanayana according to the rules, find a virtuous guru that is other than his father, is of good custom and habits, of faith, born of good family, a knower of Vedas, a lover of Sastras, of (good) qualities and free from duplicity. Having made prostrations and rendered useful service to him, he should respectfully acquaint him with his intention. Having studied all departments of knowledge and rendered service for twelve years, he should, under his (the guru's) orders, marry a girl fit for his family and dear unto him. Then having performed for twentyfive years the karmas incidental to a householder and attained the status of a Brahmana that has performed sacrifices and the rest, he should beget a son with the only desire of perpetuating the family. After thus spending twenty-five years in the performance of household dharma, he should bathe thrice daily for twenty-five years and take only one meal in the fourth period; he should live alone in the forest, after giving up his previous wanderings in city and village; and without desire for fruit, should perform the karmas incidental to that (forester's) order of life, and be without desire for objects seen and heard. Being skilled in the forty samskaras, he should be devoid of desire for all, have a purified mind, have burnt up desire, jealousy, envy and egoism, and have developed the four means of salvation. Then he becomes fit for sannyasa. Such is the Upanishad."

UPADES'A III

Then Nārada addressed the grandfather thus:

"O Lord, by whom, after attaining the qualifications of sannyāsa, is it fit to be taken?" To which Brahmā replied: "After first expounding the qualifications of sannyasa, the rules of sannyasa will then be stated. Hearken carefully. A eunuch, the outcaste, the maimed, the lewd, the deaf, the youth, the dumb, the heretic, the discus-bearer, the Lingawearer, the vaikhānasa (forester), the Haradhvaja (carrier of Siva's flag), the reciter of Vedas for hire, the bald-headed, one without (sacrificial) fire-all these, even though they have attained vairagya are unfit for sannyasa. Even though they have become sannyasins, they are unfit to be initiated into the mahāvākyas (sacred vedic sentences). The Paramahamsa sannyāsin stated before (as fit to take sannyāsa) is the one qualified. It is stated in the smrtis that he is a parivrat who is not afraid of others, as others are not afraid of him. The ennuch. the limbless, the blind, the youth, the sinful, the outcaste, the door-keeper, the vaikhanasa, the Haradhvaja, the chakri (discusbearer), the Lingi (Linga-wearer), the heretic, the bald-headed. one without fire (sacrifice), one that had undergone sannyasa twice or thrice, the reciter of Vedas for hire-all these are not fit for regular sannyāsa but only for āţura-sannyāsa (viz., sannyasa taken while a person is afflicted, etc.). What is the opinion of aryas (Hindus) on the (fit) time for atura-sannyasa (being taken)? The time when prana (life) is about to rise (out of the body) is called atura. The time other than it is incapable of conferring (upon one) the path of salvation and is not ățura. Even in ățura-sannyāsa, the wise should according to rules, initiate themselves into sannyasa after reciting the mantras again and again in the course of respective mantras. There is no difference between regular and ātura-sannyāsa in the mantras to be uttered at the time of taking sannyāsa. There is no karma without mantras; (hence) karma needs mantras. Anything done without mantra cannot be termed karma. Hence mantras should not be given up. Any karma done without mantra is like an offering made in ashes. Through the conciseness (of the performance) of the karmas, it is stated to be ātura-sannyāsa.

"Therefore, O Muni, the recitation of mantras is stated to be in ātura-sannyāsa. One who is always duly doing agnihotra (fire-sacrifice) should, when he quits (the house) for foreign places through indifference, perform the prajapatya sacrifice in water and then take up sannyasa. After completing in water the observances of karma through the mind, or the recitation of mantras, the wise man should attain sannyasa. Else he becomes a fallen man. When, in the mind, indifference to all objects arises, then men should long after sannvasa, (that being the best time for it); otherwise they are fallen. One who attains vairagya should take sannyasa. One who does not. should remain at home. That vile twice-born with desire. should he take sannyasa, reaches hell. That Brahmana who is a celibate, who has under control his tongue, sexual organ, stomach, and hand may become a sannyāsin without undergoing the ceremony of marriage. Having known samsara as one without sara (or essence) and not having undergone any marriage on account of the desire to know the sara (or essence of God), they become sannyasins on account of the practice of the supreme vairagya. The characteristic of pravrtti (path) is the performance of karma; that of nivrtti is jñana. Therefore placing jñana in the forefront, the wise man should take up sannyāsa. When the reality of the eternal Parabrahman is understood, then he should take up one danda (staff) and abandon the holy thread and tuft of hair. Then he becomes fit to eat the alms-food (of sannyāsa), having become devoted to Paramatma, indifferent to those that are not-Paramatma and freed from all desires. He becomes fit to be the eater of

alms-food who preserves the same countenance when he is beaten, as when he is worshipped or prostrated to. He becomes fit to be the eater of alms-food who is of the firm certitude that he is no other than the non-dual and indestructible Brahman, otherwise named Vāsudeva. He in whom are existent santi (control of the organs), sama (control of mind), purity (of mind and body), satya (truth), santosha (contentment), ārjava (straightforwardness), poverty, and non-ostentatiousness should be in the order of life of kaivalya (sannyasa). When one does not, through actions, mind, or speech, commit any sinful action to any being, then he becomes fit for eating alms-food. Having become quiescent (through the control of the mind), having practised the ten kinds of dharmas, having, according to rules, studied vedānţa, and having paid the three debts (to devas, rshis, and pitrs), one should take up sannyasa. Courage, fortitude, the control of the body, honesty, purity of (mind and body), control of the (inner) organs, shame, knowledge, truth, and absence of anger-these ten are the characteristics of dharma. One who does not look back (with pleasure) upon past enjoyments, nor forward into the future, and one who does not rejoice in the present, is fit to become a sannyasin. One who is able to control within, the inner organs and without, the external organs, may be in the order of life of kaivalya. One who while in life is not affected by pleasures and pains, as the body is unaffected by them after death, may be in the order of life of kaivalya.

"An ascetic of the Paramahamsa (order) shall wear two loin-cloths, one ragged cloth, and one staff. Nothing more is ordained (in his case). Should be through desire wear more than these, he will fall into the hell of raurava and be born into the womb of an animal. Having stitched together old and clean cloths into one and having coloured it with red (ochre), he should wear it as his upper cloth. He may be with one cloth or even without it. He should roam about alone with the sole vision (of Brahman), devoid of desires; but he may be in one place alone in the rainy season. Having quite abandoned his family, including son and wife, vedanta, sacrifice, and the sacred thread, the ascetic should wander incognito.

Having given up all faults, such as passion, anger, pride, desire, and delusion, the parivrat (ascetic) should become one that owns nothing. He is a muni who is devoid of love and hate, who regards equally a clod of earth, stone, or gold, who does no injury to any living creature, and is freed from all. That ascetic reaches salvation who is associated with Atmajñana, who is freed from ostentation and egoism, from doing injury and tale-bearing. Through attraction to the senses, he becomes subject to fault, there is no doubt: through their control, he gains perfection. Lust when enjoyed is never gratified. Just as fire increases with the oblation (of ghee, etc., poured into it) so also lust waxes strong (with enjoyment). It should be known that that man who does not rejoice or grieve through hearing, touching, eating, seeing, or smelling is a jitendriya (conqueror of the organs). He whose speech and mind are well brought under control attains, completely and always, all the fruits of vedanta.

"That Brahmana who is always afraid of respect as poison and always longs after disrespect as nectar, sleeps soundly and rises happily even though he is treated with disrespect. He moves about happily in this world. The one who treats him with disrespect perishes. All cruel words should be endured. None should be treated with disrespect. On account of bodily relationship, none should be made inimical. No anger should be directed in turn towards one who is angry. Soft words (only) should be spoken, even when (violently) pulled by another. No untrue words should be uttered, even should afflictions arise to the seven gates (of the body). One desirous of bliss should dwell in this universe through the aid of Atma alone, intent upon Atma, free from desires, and without the desire of blessing (others). He becomes fit for salvation through the control of the organs, the destruction of love and hate and non-injury to beings. He should abandon (all identification with) this feeble, perishable, and impure body of five elements whereof the bones are the pillars, which is strung by the nerves, coated over with flesh and blood, covered up by the skin, is of bad odour, full of urine and fæces is ever haunted by dotage and miseries and is the seat of all ills. If an ignorant man be fond of this body firmly knit together

with flesh, blood, pus, fæces, and urine, nerves, fat, and bones, he would, a fortiori, be fond of hell. That (identification of the body with the Self) is alone the seat of the Kālasūṭra hell. That is alone the Mahā-Vīchi-Vāgura (hell). That is alone the Asipaṭravanasreṇi (hell). Such an idea of the body being the Self should be strenuously abandoned, though all should perish. That love of the body is not fit to be felt by one intent upon his welfare, just as a low-caste woman eating dog's flesh is unfit to be touched.

"One (fit to reach salvation), after leaving all meritorious actions to those dear to him and all sins to those not dear, attains the eternal Brahman through dhyana-yoga. Such a man, through the ordinances, gives up little by little all associations, and being freed from all pairs of opposites, remains in Brahman alone. On account of the accomplishment (of salvation), he should be moving about alone and without any help. He who having understood the effect of being alone never derogates from it, is never left in want. The bowl, the foot of the tree, the tattered robe, the state of being without help, the equality of vision in all these are the characteristics of the emancipated one. One intent upon the welfare of all beings, with a quiescent mind, having the three-knotted staff and bowl, and ever devoted to the One (Brahman), after taking up sannyasa, may enter a village. Such one is a bhikshu (alms-taker). Should two unite, it is called mithuna (a pair or union); with three, it becomes a grāma (or village); with more, it is a nagara (or city). No city or village, or, mithuna should be made, and an ascetic who commits these three (offences) falls from his duty. Through such intercourse (of ascetics), all kinds of talks connected with the king and alms, friendship, tale-bearing, and malice occur between them. There is no doubt of it.

"He (the ascetic) should be alone and desireless. He should not converse with anybody. The ascetic should ever be uttering the word Nārāyaṇa in each sentence. Being alone, he should be meditating upon Brahman in all mental, spoken, and bodily actions. He should neither rejoice at dying or living. He should be anticipating the time when life will close. He should not be glad of dying; nor should he be glad of living. He should be biding his time like a hireling (for his pay). An ascetic who plays the part of the dumb, the eunuch, the lame, the blind, the deaf, and the idiot is emancipated through the (above six) means. There is no doubt of this. He who has not fondness for eating, saying that this is good and that is bad, who speaks only words that are beneficial, true, and moderate is said to be the dumb. He is a cunuch who is no more affected by the sight of a sixteen years old girl than of a new-born female baby or a hundred-years old woman. He who does not move about for more than the distance of a yojana for alms or for the calls of nature is a lame man. That parivrat (ascetic) is said to be a blind man, who whether sitting or walking, has his vision extended to no more than four yokes' distance on the ground. He is said to be deaf who, though hearing words, beneficial or non-beneficial, pleasant or painful to the mind, is as if he does not hear them. That clever ascetic is said to be an idiot who is ever in a state of sleep, as it were, having his organs non-agitated by objects, even though near. He should never observe the following sixthe scenes of dancing, etc., gambling, lovely women, eatables, enjoyables, and women in their monthly course.

"The ascetic should never in thought even think of others with the six (viz.,) love, hate, pride, deceit, treachery, and the illusion (of confounding them). To the ascetics, the following six are sinful: cot, white cloth, the stories of women, love towards women, sleep during the day, and vehicles. He who is engaged in Atmic contemplation should carefully avoid a long journey. He should ever practise the upanishadic vidyā tending to salvation. The ascetic need not bathe daily. He need not observe upavāsa (fast). He need not be one that had studied Vedas. He need not be one that is able to produce a commentary (lecture). He should daily observe acts without sin, deceit, or falsehood. He who, having withdrawn the organs within, like a turtle its limbs (within its shell), is with the actions of the organs and the mind annihilated, without desires, without possessing any object as his own, without dualities, without prostrations, without the oblations to pitr devatās (they being with desires), without

mine or I, without awaiting anything, without the desire to be happy, and living in places where men do not live—he alone is emancipated. There is no doubt of this.

"A celibate, or householder, or forester, who is (ever) vigilant, has karma, devotion, and knowledge and is independent, after understanding his peculiar tendency and having become indifferent (to his order of life), may become an householder after ending the celibate life, or may from the householder's life enter the life of a forester, and then the life of an ascetic; or from the life of a celibate, or householder, or forester may (directly) enter that of an ascetic. The moment vairagya arises in him, he may become an ascetic that moment, whether he is with vrata (religious observance) or not, is snataka1 or not, or with a discontinued fire-sacrifice or not. On account of that, some perform Prājāpatya-sacrifice alone; or Āgneyasacrifice may be performed. Is not agni, prana? Through this alone, one should perform that sacrifice only which is connected with the three dhatus. The three dhatus are sattva, rajas, and tamas alone. With the mantra, अयं ते योनिऋंत्विजो यतो जातो अरोचया: । तं जाननमा आरोहाथा नो वर्धया स्पिं ॥, agni (fire) should be taken in. Thus it is said (in the S'ratis): एष वा अमेर्योनिर्यः प्राणः, प्राणं गच्छ स्वां योनि गच्छ स्वाहा ॥ The agni from ahavaniya should be brought and taken in as before (with the mantras above mentioned). Should such an agni be not obtainable, the homa (oblation) should be done in water with the mantra, आपो वै सर्वा देवतास्सर्वाभ्यो देवताम्यो जुहोमि स्वाहा । After performing homa, the water should be taken in and sipped. After uttering the mantra, साज्यं इविस्नामयं मोलदं, he abandons the tuft of hair in the head, the holy thread, father, son, wife, karma, vedic study and mantra and becomes an ascetic. The Srutis say that a knower of Atma should be engaged in meditation upon Brahman, through the three mantras tending to salvation."

Then Nārada asked Brahmā thus: "How can one, without the holy thread, be a Brāhmaṇa?" To which Brahmā replied: "The wise should, after shaving (the head) together with the

^{*} A celibate who has completed his first Asrama.

tuft of hair, cast off the holy thread. He should wear, as his sûtra (thread), the indestructible and supreme Brahman. On account of (suchanat) its being an indication, it (thread) is called sūtra. Sūtra is the Paramapada (supreme seat). He by whom that sutra is known is Brahman. That sutra (thread of Brahman) in which is strung the whole universe like beads on a sûtra (string), should be worn by the yogin that has known yoga and tattva. The wise man that is in supreme yoga should abandon the outer sutra (thread). He who wears (in his heart) this sûtra of Brāhmic Reality is alone Brāhmana. Through wearing this higher sutra, it becomes not a rejected one, not an impure one. Those only whose sutra is internal, having the holy thread as jūāna are the real knowers of the sūţra; they are said to possess the yajñopavita (holy thread). To those whose sikhā (tuft of hair) is jñāna, whose holy thread is jñāna, and whose meditation is upon jñāna, jñāna alone is supreme. It is said that jñana alone is able to purify. That wise man alone who possesses the jnana-sikha like the sikha (flame) of agni (fire) is said to possess sikhā (tuft of hair). Those that have mere sikhā are no sikhīs. The Brāhmanas and others that are entitled to perform the vedic karmas are allowed to wear the (external) thread, only as an auxiliary to the karmas. It is only vedic. The knowers of Brahman know that all Brahmanya (the state of Brahman) accrues to him only that has the jñānamaya sikhā (knowledge-tuft of hair) and the tanmaya (That or Brahmanful) upavita (holy thread).

"Having known it, a Brahmana should take up sannyasa. Such a sannyasin, should be, in order to bear the bodily afflictions, with one cloth, bald-headed and without having anything as being required (for his use); or according to rules, he may be (naked) as nature made his body, and should abandon his son, friend, wife, trustworthy relatives, etc., as well as all karmas and love for the universe, the loin-cloth, staff, and covering. Enduring all pairs of opposites without cold or heat, happiness or grief, fame or disgrace, without the six changes, I-ness, malice, pride, ostentation, jealousy, slander of others, love and hate, pleasure and pain, passion, anger, greed and

delusion and regarding his body as a mere carcase, without thinking of all the things, internal and external, that are other than Self. Without prostrations, without the worship of devas and pitrs and without praise or condemnation, he should wander about of his own accord. He should not receive gold and others. For him, there is no invocation or dismissal (of deities), mantra or non-mantra, meditation or worship, aim or non-aim, others or not-others; without having another's or (his own) settled place of residence, and having a firm conviction, he should be in a desolate house or at the foot of trees, or in a temple, a plenteous turfed spot, a potter's place or that of agnihotra or sacrifice, river, tank, sand-heap, subterranean vault, cave, mountain-rill, the place prepared for sacrifice or forest; or like the naked personages, Svetaketu, Rbhu, Nidagha, Jadabharata, Rshabha, Durvasas, Samvartaka, Sanatsujāta, Vaideha (Janaka), Vatasiddha, Suka, Vāmadeva, Dattātreva, Raivataka, and Goraksha, he should roam about as nature made him, without being recognised and without any means of discovery of his course of life, like a lad, or an insane man, or a ghost, with the actions of a madman though not mad, after discarding in water the threeknotted staff, the stringed sling (bag), vessel, bowl, waist-string, loin-cloth, stick, and cloth. He should ever be engaged in Atmic deliberation. Being in his natural state without being affected by the pairs, without receiving anything, being ever settled firmly in the Brahmic path, having a pure mind, eating the food that is obtained without asking, in the palm as vessel, or in another's vessel in order to merely protect the body at the timrequired, being of equal mind whether the object is gained or not, without having aught of his own, always meditating upon Brahman, being with Atma-nishtha, having eradicated all actions, virtuous and sinful, and having given up all-that one who ever utters Brahma-Pranava, that "I am Brahman' alone, with the blissful and non-dual jñāna, and after rising above the three bodies (to Brahman), like the analogy of the wasp and the worm,' gives up the body as a

¹ Referring to the idea of the worm becoming the wasp, with the latter's frequent stinging.

sannyāsin, is said to have done all his work (in this world). Such is the Upanishad."

UPADESA IV

"One who after giving up the world, the Vedas, the objects and the organs is in Atma alone, attains the supreme abode. A good ascetic should not make known his caste, name, gotra (clan), etc., his place and time, the Vedas, etc. studied by him, his family, age, history, observance, and conduct. He should neither converse with women nor remember the women he had seen. He should give up all stories connected with women. He should not even see the figure of a woman in a picture. The mind of an ascetic who through delusion adopts the above four things connected with women is necessarily affected and thereby perishes. The following are prohibited (in his case): Thirst, malice, falsehood, deceit, greed, delusion, the pleasant and the unpleasant, manual work, lecture, yoga, kāma (passion), desire, begging, I-ness, mine-ness, the obstinacy of curing diseases, penance, pilgrimage and the accomplishment of fruits of mantras, and medicines. He who performs these interdicted things, goes into a debased state. A muni who has moksha as his supreme seat should address such respectful words as "Please come, please go, please stay, and welcome" to one, even though he be his intimate friend. He should neither receive presents, etc., nor ask for them to be given to others. Even in dream, an ascetic should never direct a person (to do work for him). Even should he witness or hear of the happiness or grief of his wife, brother, son, and other relatives, he should not be affected thereby. He should abandon all joy and sorrow.

"To the ascetics controlling their mind, the following are their svadharmas (own duties): Harmlessness, truth, honesty, celibacy, non-coveting, humility, high-spiritedness, clearness of mind, steadiness of mind, straightforwardness, non-attachment (to any), service to the guru, faith, patience, bodily restraint, mental restraint, indifference, firm and sweet words, endurance, compassion, shame, jñāna, vijñāna, yoga, moderate food, and

courage. That paramahamsa of an ascetic in the order of life of a sannyasin who is without dualities, always follows the pure sattvaguna and sees all equally, is no other than the actual Nārāyana Himself. He may live one day in a village and five days in a city, but five months in the wintry season. At other times he should live in other places (such as forest, etc.). He should not live in a village for two days (even); should he do so, desires and the rest will arise in him and thereby he becomes fit for hell. He should live like a (harmless) worm on the earth with his mind under control and with no settled place of residence, at the end of the village where there are no persons. He may live in the same place in the wintry season. He should roam about on the earth with one or no cloth, with the one vision (of Brahman) alone, with no desires (of objects), with no condemnation of the actions of the wise and with meditation. That yogin of an ascetic should go about, observing the duties of his order of life, and with the eyes cast on the earth, in pure places. He should not roam about in night, midday or the two twilight periods in which are places void or difficult to be waded through or likely to injure living creatures. He may live for one day in a village, for three days in a town, for two days in a hamlet and for five days in a city. He may live in the wintry season (longer) in one place surrounded fully by water. The ascetic should regard all creatures as Self and dwell upon earth like the blind, the hunchback, the deaf, the insane, and the dumb. The bahudaka and the forester should bathe thrice a day. In the case of hamsa, one bath only is ordained; but none in the case of a paramahamsa. In the case of the one having one staff, seven things are ordained, viz., silence, yoga-posture, yoga, endurance, solitariness, desirelessness, and equal vision over all. Bathing being not prescribed for a paramahamsa, he should abandon all the modifications of the mind only; what is the difference between the worms and the men that rejoice over this ill-smelling body which is but a collection of skin, flesh, blood, nerves, fat, marrow, bone, offal and urine? What is the body but a collection of all, phlegm, etc.? And what are the qualities, the vasana of the body, effulgence, beauty, etc.? (They are opposed to one another.) The ignorant man that is fond of this body, which is but a compound of flesh, blood, the ill-smelling urine and offal, nerve, fat and bone, will be fond of hell too. Though there is no difference between the women's secret parts that cannot be described by words and an (ever) oozing tubular wound, yet through the difference of the mind, (men are deluded). Such men are said to be without prana, (viz., dead) though alive. Prostrations to those that sport in that piece of flesh which is rent in twain and tainted with the breaking of the wind, etc. What more revolting thing is there than this?

"To the wise, there is nothing to do, no sign (of identification). The muni who is without 'mine' and fear, with quiescence, without duality and eating leaf (alone), should ever be in meditation with either loin-cloth or no cloth. A yogin who is thus in meditation becomes fit to be Brahman. Though he may have some signs (of identification to pass under this order of life or that), such signs are useless for gaining moksha. The cause of salvation is jūšna alone. He is a (true) brāhmaņa who cannot be identified as sat (good person) or asat, knower of religious books or not, follower of good conduct or bad conduct. Therefore that learned man who is without signs, a knower of dharma, engaged in the actions of Brahman and a knower of the secret mysteries, should roam about, incognito. He should go about on this earth without any caste or order of life and without being (even) doubted (regarding his identity) by any beings, like the blind, the idiot, or the mute. Then (even) the angels become fond of him who has a quiescent mind. It is the dictate of the Vedas that the sign (of non-identification) itself is Kaivalya."

Then Nārada asked the Grandfather about the rules of sannyāsa. To which Brahmā assented and said: "Before either the ātura or regular sannyāsa is taken, kṛchchhra penance should be done and then the eight srāḍḍhas. In each of the (eight) srāḍḍhas, two brāhmaṇas should be fed, in lieu of Visvedevas called Satyavasu and the (Trimūrtis called) Brahmā, Vishṇu, and Mahesvara, in Devasrāḍḍha first; then in Rshisrāḍḍha in lieu of Devaṣshi, Rājaṛshi, and Manushyaṛshi; then

in Divyas raddha, in lieu of Vasu, Rudra, and Adityas; then in manushyasrāddha in lieu of Sanaka, Sanandana, Sanatkumāra, and Sanatsujāta; then in bhūtasrāddha, in lieu of the five great elements, prthivi, etc., eye and other organs and the four kinds of collections of bhūtas; then in Pitrsrāddha, in lieu of father, grandfather and great-grandfather; then in matrsraddha, in lieu of mother, mother's father and mother's grandfather; and then in Atmasraddha, in lieu of himself, his father and grandfather or of himself, grandfather and great-grandfather, should his father be alive. He should perform the eight sraddhas in one day, or eight days, with the mantras of his sākhā in one yājňapaksha or eight yājňapakshas. Then he should worship and feed the brahmanas according to the rules contained in pitryajña. Then offering the pindas (balls of rice to the pitrs), he should gladden the brahmanas with the tambula (nut and betel, etc.,) presents and dismiss them. Then for the accomplishment of the remaining karmas, he should pluck off seven hairs; then again for finishing the rest of the karmas, he should hold seven or eight hairs and have the head shaved. Except his arm-pit and secret parts, he should have the hairs of his head, whiskers and mustache and nails shaved. After shaving, he should bathe and perform the evening sandhya, uttering Gayatri a thousand times. Then performing brahmayajña, he should establish his own fire and acting up to his sakha, should perform the oblation of ghee according to what is said therein till the ajya portion with those (mantras beginning with) Atma, etc.; he should eat thrice the fried rice-powder, and then sipping the water, he should maintain the fire; then seated north of the fire on a deer-skin, he should be engaged in the study of Puranas; without sleeping, he should bathe at the end of the four yamas and after cooking the oblation of (rice) in the fire, he should offer it to the fire in sixteen oblations according to (the mantras of) Purusha-Sûkţa. Then having done virajāhoma and sipped water, he should close it with the gift (to brahmanas) of cloth, golden vessel, and cows along with presents of money and then dismiss Brahmā (who had been invoked). With the prescribed mantra, he should attract Agni (fire) unto himself. After meditating upon and coming round and prostrating before the fire, he should dismiss it. Then in the morning performing sandhyā and uttering Gāyaṭrī a thousand times, he should make upaṣṭhāna (worship) to the sun. Then descending into water up to the navel, he should make arghya (water-offering) to the guardians of the eight quarters; then he should give leave to Gāyaṭrī, making Sāviṭrī enter into vyāhṛṭi.

The mantra prescribed for this should be uttered through the mind and voice in high, middling, and low tones. With the mantra, अभयं सर्वभतेभ्यो मतः सर्वे प्रवर्तते । the water should be sipped and having taken the water with the two hands, it should be dropped on the east. Having uttered साहा, he should pluck his hair (vet left) and uttering the prescribed mantra and having torn off the sacred thread and taken it in the hand with water, should utter a y: 'go to the ocean' and cast them down as oblation in water:--ओं भूः संन्यस्तं मया । ओं भुवः संन्यस्तं मया । ओं स्वः संन्यस्तं मया ॥ Having uttered thrice and saturated thrice (the water) with (the influence of) the mantra, he should sip the water; and then uttering the mantras ओं भ : etc., he should cast aside in water the cloth and waist-cord. Having thought himself to be the abdicator of all karmas, he, being in the meditation of his own Reality as nature made him, should go as before northwards with hands upraised. Should he be a sannyasin learned (in the Vedas, etc.), he should get himself initiated into Pranava from his teacher and go about at his own free will with the thought of there being none other but his Self, and feeding his body with fruits, leaves and water, live in mountains, forest and temples. That lover of salvation who after sannyasa roams about naked in all places with his heart full of the enjoyment of Atmic bliss, with the fruit of avoidance of karmas and maintaining his life with fruits, juice, barks, leaves, roots and water should abandon his body in mountain caves, uttering the Pranava. But an aspirant after wisdom, should he become a sannyāsin, should, after walking a hundred steps, be addressed by the teacher and other Brahmans thus: "O Mahabhaga (very fortunate person), stay,

stay, wear the staff, cloth and bowl, come to the teacher in order to learn the meaning of Pranava mantra vākya". He should then take up the waist-cord, loin-cloth, red-coloured cloth and bowl. A bamboo staff which is not injured from top to bottom, equal, beautiful, and not spotted with black, should be worn by him, after sipping the water and uttering the mantra prescribed for the purpose. Then the bowl should be taken up, after uttering the mantra with the Pranava preceding it:—आं जगजीवनं जीवनाधारभूतं मातेव मा मञ्जयस्य सर्वदा सर्व सीम्य ॥ Then after first uttering (the mantra) पुद्धाच्छादनं कीपीनं ओं। शीतवातोष्णत्राणकरं देहैकरसणं वर्ष आं ॥ he should take up the waist-cord, loin-cloth and cloth with the achamana (sipping of water) preceding it.

"Thus consecrated with yoga and thinking that he had done all that should be done, he should be firm in the observances of his order of life. Thus is the Upanishad."

UPADES'A V

Then Nārada said to the Grandfather thus:-

"You said that sannyāsa was the liberator of all karmas. Now you say again that the sannyāsin is one that should be in the observance of his āsrama (order of life). (How to reconcile the two?)" To which the Grandfather replied thus: "To the jīva possessing the body, there are three avasthās—the waking, the dreaming, and the dreamless sleeping with turya (the fourth). Those beings of Purushas that are subject to these avasthās follow the observances, incidental to them, of karma, jñāna and vairāgya." Nāraḍa said: "O Lord, if so, what are the differences of different orders of sannyāsa? And what are the differences of their observances? Please tell us truly."

Therefore the differences of sannyāsas, and the differences of observances were related for the sake of Nāraḍa by Brahmā, after assenting to his (Nāraḍa's) question thus:—

"Truly sannyāsa is of one kind only. On account of ajñāna, inability and non-performance of karmas (of persons), it is divided into three and then into four, thus: vairāgya-sannyāsa, jñāna-sannyāsa, jñāna-sannyāsa and karma-sannyāsa.

The vairagya-sannyāsin is one who becomes an ascetic after being in a vicious condition of lust, etc., and then, becomes disgusted with the objects through his former good karmas. A iñana-sannyasin is one who becomes an ascetic with the four means of salvation, after controlling the organs through bookwisdom, and becoming familiar with the experiences of the world of virtue and vice, after abandoning anger, jealousy, envy, ahankara and all sannyasa productive of identification, after giving up the three vāsanās of the body, books and world, which are of the form of desires for women, wealth and earth, and after thinking that the whole of the universe should be given up, like vomited food. A jäänavairägya-sannyäasin is one who becomes an ascetic as nature made him, after practising and enjoying all, and having the body alone remaining, through iñana and vairagya, in the realisation of the Reality. A karmasannyāsin is one who, though he has no vairāgya, becomes an ascetic by regularly passing from one asrama to another, from the celibate, to the householder and then to the forester. A vairagya-sannyasin is one who becomes an ascetic from the celibate order (directly), being as nature made him.

"(There is another fourfold classification.) The four kinds are: vidvat-sannyāsa, jūāna-sannyāsa, vividishā-sannyāsa and karma-sannyāsa. In karma-sannyāsa, there are two (sub-) divisions, nimitta (causal) and animitta (non-causal). Atura-sannyäsa (on account of the cause of approaching death, disease, etc.), is nimitta-sannyāsa. The krama (regular) sannyāsa is animitta. Ātura-sannyāsa is on account of defective karmas. When sannyāsa is taken at the time of death, it is called nimitta. Animitta is that when one becomes duly a sannyasin when the body is strong, (after being convinced) that all created things are subject to destruction, that body and others should be given up, that all Atmas (souls)-each one shining in the pure Akas, dwelling in all, moving in the antariksha (middle world) as of the form of vayu, in the sacrificial pit as of the form of fire, in the moon, in all men, in the supreme angels, in the form of truth, in akas, in the form of the conch, pearl, fish, etc., in water, in the form of grain, etc., on earth, in the form of the

limbs of Vedas, in the form of the rivers from the mountains, in the form of truth and the great one—are no other than Brahman and that others are but perishable.

"There are six classes of sannyāsins—kutichaka, bahūḍaka, hamsa, paramahamsa, turiyatita and avadhuta. Kutichaka is one who wears the tuft of hair, holy thread, staff, bowl, loin-cloth and tattered cloth, who worships mother, father, and teacher, who has potsherd and sling, who is uttering mantras, who takes food in one and the same place, who wears, vertically, the white earth (on the forehead as sect-mark) and who has a staff. Bahūdaka is one who, like kutīchaka, wears the tuft of hair, tattered cloth, etc., as well as the three (sect-) marks, but who eats eight morsels of food through getting alms. The hamsa is one who wears matted hair and the three vertical sectmarks and eats the alms-food without any limit (as to the morsel) and wears the bare loin-cloth only. The paramahamsa is he who is without tuft of hair and holy thread, begs food in one day from five houses, has one loin-cloth, wears one red cloth alone and sacred ashes and has given up all. The turiyatīta is one who either may take fruits, eating them with his mouth like cows, or if he is an eater of food, may beg food from three houses. The naked man having the body alone has the bodily actions (quiescent), like the dead body. Such an one is the turivatita. The avadhūta is he who is without any rules, gets his food (in his mouth), following the course of the boa constrictor,1 from all persons except persons of ill-repute and outcastes, and is ever engaged in the realisation of the Real. Should the atura-sannyasin be alive (after taking sannyasa), he should take up regular sannyasa. The rules to be observed in the case of the (three), kutichaka, bahūdaka and hamsa are the same as for the orders of life from the celibate to the sannyāsin. For the three, paramahamsa upwards, they have no waist-cord, loin-cloth, cloth, bowl and staff. They may get food from all castes and should be as nature made them. Such are the rules.

¹ The snake, or boa constrictor, is said to remain in one piace only on account of its huge body, taking any food that may come to its mouth as it is lying there.

"At the time of the sannyasa, the recitation of the Vedas should be made till the mind is cleared; and after casting aside in water the waist-cord, loin-cloth, staff, cloth, bowl, etc., he should roam about. He should be without even the slightest tattered cloth. He should neither utter anything other than Pranava, nor talk nor hear. He should not study logic or grammar. He should not talk many words; they will but pain his vocal organ. He should not converse with people through the vocal organ. He should not talk in other language (than Samskrt). He has no worship of God and no witnessing of festivals; he should be free from pilgrimage. The other rules of ascetics are: The kutichaka should beg alms in one house only; for the bahûdaka, eight morsels in eight houses; for the hamsa, there is no limit; for paramahamsa, he should beg with his hand as the vessel in five houses; for the turiyatita, he should eat fruits with his mouth like cows; (for avadhûța), he should take food like a boa constrictor in all castes. The ascetic should not dwell in one place for many days. He should not make prostrations to any one. Among the turiyatita and avadhuta (ascetics), even though one is junior, he should not make prostrations to another, a senior who has known the Reality. He should not swim with his hands and cross the river. He should not climb up a tree, nor get into a carriage. Nothing should be purchased or sold (by him). No exchange should be made, no ostentation for him. There is nothing for the ascetic to do. If there is anything for him to do, he will perish. Therefore the only thing he is qualified to do is reflection, etc.

"To the āţuras and kntīchakas, the world they attain is bhūrloka and bhuvarloka; to the bāhūḍakas, swargaloka; to the
hamsas, ṭapoloka; to the paramahamsas, satyaloka. To the ṭurīyāṭīṭa and avaḍhūta, Kaivalya in Aṭmā according to the analogy
of the wasp and the worm through the realisation of Reality. It
is the command of the Veḍas that whatever form one thinks of
at the last (death) moment and before leaving the body is
attained by him and no other. Knowing it thus, he should not
be a practiser of anything but the realisation of Reality.

Through the observance of any other, he goes to the world of that other. To one that has attained jaana-vairagya, his salvation is in the Self, as there is no other observance for him. The same one (Atmā) alone is styled Visva in the waking state, Taijasa in the dreaming state and Prajña in the dreamless sleeping state. Through the difference of states, there is the difference of the agent presiding over them. To the fourteen organs (the ten organs of sense and actions and the four organs of the mind in these states,) the outer and inner vrttis (modifications) are the material cause. There are four vrttis, viz., manas, buddhi, ahankara and chitta. Through the differences of actions of the vrttis, there arise the differences of separate functions. When (the presiding agent is) in the eyes. there is the waking state; in the throat, the dreaming state; in the heart, the dreamless sleeping state; and in the head, the turya (or fourth) state. Knowing these and that the turya is the indestructible, one should not hear or see anything in the waking state, as if he were in dreamless sleeping state, To such a one who does not apparently know them, even the dreaming state forms the same (dreamless sleeping) state. Such a one is termed Jivanmukta. All the Vedas say that there is salvation to such a one.

"To the ascetic, there should be no desire of this world or the higher. Then he will be one that will practise accordingly. Through the practices of (the study of) books foreign to the realisation of Reality, he becomes a useless person like a camel bearing saffron paint. To him, there is no entry into yoga books, no study of sankhya books, no practise of mantra or tantra. Should there be any entry into other books (than the one treating of Reality), then it will be like an ornament to a dead body. Like a cobbler, he should be beyond karma and knowledge and unfit for salutation and repeating the names of the Lord. He will duly get the benefit of the karmas (of his order of life). Having given up all like the foam (separating itself) from the castor oil, having the mental staff which controls the mind clinging to objects, having the hand as the vessel (for eating) and having the quarters alone as the cloth, the ascetic should go about like a lad, idiot, or ghost. He should neither desire to live nor die. Like a coolie abiding his appointed time (of pay), the ascetic should bide his time (of death). One who lives by taking alms without (the qualifications of) patience, wisdom, vairagya and the qualifications beginning with sama (control of mind) is the spoiler of the order of life of an ascetic. There is no salvation obtained through the mere assumption of the staff or making the head bald or other disguise or through ostentatious observances. That man who has jñāna as his staff is said to be the ēkadandī (one having Brahman alone as the staff). An ascetic who, having merely a wooden staff without jnana, eats all (indiscriminately) in all places, goes to the terrible hells called Maharaurava. (The sense of) greatness in his case is likened by the rshis to the pig's dung. Having given it up, he should move about like a worm. Food and cloth without being begged for by him should be obtained involuntarily through the will of others. A naked (ascetic) may bathe at the wish of another. A man who practises the the meditation upon Self in the dreaming state as in the waking is said to be the foremost and first of Brahmavadins. He should neither grieve for things not obtained, nor rejoice at things obtained. With the organs not attached to objects, he should be engaged in the sole protection of life. He should always look down upon the gains obtained with much respect (shown to him). Through the gains obtained with much respect, the ascetic though released becomes bound. What is meant by the protection of life, is this: When the fire (of the hearth in a house) had been extinguished and all have taken food, he may go to the houses of caste people that are fit for taking alms from. The yogin who has his hand only as his alms-bowl should not often take alms. He may take (food) standing or sitting; so in the middle (of taking food), he may sip water. Those who have pure mind should not over-step the limits like the ocean. The great ones do not give up their self-restraint like the sun. When the muni takes, like a cow, the food with the mouth only (without the use of the hand), he becomes of equal vision to all beings. Then he becomes fit for salvation. He may, for alms, go from a forbidden house to a non-forbidden one. He should go (for alms) to a house where the door is ajar, but not to a house where it is closed. The muni who has a dusty body, an uninhabited house or the foot of a tree as his abode, without anything dear or not dear to him, sleeping where the sun sets, without any fire-worship, without any settled place and with patience and the organs under control, should live without any desire in any place obtained. He who after going to the forest dwells with jñāna as the sacrifice and the organs under his mastery and awaits his time (of death), is fit to be of the nature of Brahman. A muni who goes about with no cause for instilling fear into all beings need never have any fear from them. One without any abhimana (identification with body) or egoism or dualities or doubt, never is angry, never hates, never lies through the vocal organ. That person who, having visited all sacred places, does not do any injury to any living creature and gets alms at the proper time, is fit to be of the nature of Brahman. He should not associate with a forester or householder. He should conduct himself in such manner as not to be known to others. He should not be glad of anything. He should roam about on earth like a worm, according to the direction pointed out by the sun. He should not do or cause to do works tending to (his) fame or pains or people's benefit. He should not be inclined towards vicious books. He should not live dependent upon any. He should give up all overdisputations reasoning. He should not join any party (fighting with another). He should not take any disciples. He should not study many books. He should not discourse. Neither should be commence any works. Without any distinguishing characteristics and without letting others know his opinions, that wise man, or muni, ever intent upon the Brahmic vision, should exhibit himself to people like an idiot, or a lad, or a mate person. He should neither do nor talk anything. He should not think of a good or bad thing. Rejoicing in That within himself, the muni should go about like an idiot. He should roam about alone without associating with any, and

with the senses under control. The clever jūšni sporting in Āţmā, ever delighting in Āţmā, looking upon all with equal vision like an Atma-jñāni, and playing like a child, should wander about like an idiot. That learned man versed in Brahma-vidyā should talk like a madman. He should follow the observances of cows (by eating with the mouth, causing no trouble to anybody). A good jaani whether pushed, disregarded, slighted, beaten, or hindered by the vicious, or burnt by their acts, or having urine and fæces thrown upon him by them, or afflicted in various other ways, should always think well of them though pained, and thus make them lift themselves through their own Selves. A yogin whether praised or afflicted by others, never thinks of it in order to reach a superior state in yoga. A yogin who is slighted by people, attains a higher state in yoga. A yogin never goes against the actions of the virtuous. He is the same whether people slight him or do not desire his association. He should do all that is right through the actions of mind, speech and body to all beings born out of the embryo or the egg, etc. He should harbour no malice against any and give up all clinging to things. The ascetic after giving up passion, anger, pride, desire, delusion and other faults should be without fear. Eating alms-food, preserving silence, tapas, special meditation, a good jääna, and vairägya-these are said, in the opinion (of the great), to be the dharms of the ascetic. Wearing the red cloth, and being ever in dhyana-yoga, he should live either at the foot of a tree, outside the village, or in the temple. Daily he should live upon begging. He should not eat one food alone (from one only). Till the mind becomes pure, the learned man should thus be moving about. Then when the mind is purified, he may be anywhere as a parivrajaka. Seeing Janardana in and out everywhere, preserving silence, being without stain like vayu, roaming everywhere, being equal in happiness and pains, and with patience, eating whatever comes to hand, equally regarding without any hate brahmana, cow, horse, beasts and others, meditating through the mind upon Vishņu that is Paramāţmā and Īsvara, thinking ever of Brāhmic

bliss and thinking himself to be Brahman alone—such a one having known thus, regarding the staff to be no other than the certitude of the mind as above, having no desire, being naked and having abandoned all samsāra through the actions ever done through the mind, speech, and body, attains salvation, according to the analogy of the wasp and the worm, through the practice of the realisation of Reality without ever seeing the universe. Such is the Upanishad."

UPADES'A VI

Nărada addressing Brahmâ asked: "O Lord! You said of abhyāsa (practice) according to the analogy of wasp and the worm. What is that practice?"

To which the Grandfather replied thus :-

"One (viz., an ascetic) should live with true speech and jñāna-vairāgya and with the body alone as the remaining (possession). Know jñāna alone as the body, vairāgva alone as prana, santi (mental control) and danti (bodily control) as the eyes, manas alone as the face, buddhi alone as kalā (parts of effulgence), the twenty-five tattvas as the limbs, the avasthas as the five great elements, karma, bhakti, iñana, and vairagva as the branches (or parts) and that the waking, dreaming, dreamless sleeping, and turya avasthas and the fourteen organs as being of the nature of a pillar planted in the mud. Though such is the case, the man who masters these through his buddhi like a boatman regarding the boat immersed in the mire, or the elephantdriver regarding the elephant (under his control), and has known that all else beside Self is illusory and destructible and become indifferent, should ever utter: 'I am Brahman alone.' He should not know anything as other than Self. A Jivanmukta who lives thus is a doer of that which should be done. He should not discourse that he is other than Brahman. But he should ever be discoursing: 'I am Brahman'. From the waking, dreaming and dreamless sleeping states, he should reach the turva state and then turyățița (the state beyond turya). The waking state is in the day; the dreaming in the night and the

dreamless sleeping in the midnight. Each avasthā (or state) has its sub-states. The functions of the fourteen organs, eye and others mutually dependent are the following: The eyes perceive forms; the ears, sounds; the tongue perceives tastes; the nose, odours; the vocal organ speaks; the hand lifts; the leg walks; the anus excretes; the sexual organ enjoys; the skin feels; the buddhi perceives objects, being under the control of the organs; through buddhi, he understands; through chitta, he thinks; through ahankāra, he says 'I'. All these should be abandoned. Through the identification with the house (the body), he, like a householder, becomes a jīva thinking that the body is itself.

"The jiva is dwelling in this body. When he is in the eastern petal (of the heart), he is inclined to virtuous actions; in the south-eastern petal, to sleep and laziness; in the southern petal, to cruel actions; in the south-western petal, to sinful actions; in the western petal, to love of sport (or to flirt); in the north-western petal, to travelling; in the northern petal, to peace of mind; in the north-eastern petal, to jaana; in (the middle of) the pericarp, to vairagya; in the filament, to Atma-deliberation. Such are the different aspects to be understood (in the heart). The first living avastha (of jiva) is the waking; the second is the dreaming; the third is the dreamless sleeping; the fourth turya; that which is not these four is turyatita. The one Lord alone that is witness and without qualities appears (as many) through the differences of Visva, Taijasa, Prajña, and Tatastha (the neutral). One should (always) utter: 'I am Brahman alone.' Else in the waking state, (he is) in the four states of the waking state and others: in the dreaming state, (he is) in the four states of the dreaming state and others; in the dreamless sleeping state, (he is) in the four states of the dreamless sleeping and others; in the turya, (he is) in the four states of turya and others; to the turyatita that is nirguna, such states are not. There is only one witness in all the states of Visva, Taijasa and Prajna, who is presiding over the gross, the subtle and the causal

¹ Probably "others" refer to the subdivisions of the dreaming; so also of other states.

(bodies). Is Tatastha the seer? or is he not? As (to Tatastha), there is the property of seeing; the jiva that is affected by the egoism, etc., of agency and enjoyment is not the seer. The one other than jiva (viz., Tatastha) is not concerned (with egoism, etc.). If it is said that the jiva is not so (coucerned with egoism), then it is not a fact. Through the abhimana of the jiva, there is the abhimana of the body. And (conversely) through the abhimana of the body, there is the abhimana of the jīva. The state of the jīva is as a screen (to screen Brahman) like (the pot and house in) the pot-akas and the house-akas. Through such a screen, he reaches self-realisation through the mantra-' Hamsa-So'ham' having the characteristics of inspiration and expiration. Having known thus, if he should give up the identification with the body, then he does not identify himself with the body (i.e., not attain the state of iiva). Such a one is stated to be Brahman. Having given up abhimans and anger, being content with moderate food, having conquered the organs and having controlled the avenues (of the organs), one should make the mind enter into meditation. The yogin who has always controlled (his mind and organs) should ever diligently commence his meditation in empty places, caves and forests. The knower of yoga who is bent upon accomplishing the end should never be engaged in giving feasts to Brāhmaņas, in srāddha sacrifices, etc., or in going to places of pilgrimages, festivals or crowds. The well-controlled yogin should go about as if people had treated him with disrespect. He should not go against the actions of the wise. That great ascetic is said to be a tridandin (or having a three-knotted staff) who holds firmly the three-danda (control) of mind, speech, and body. That ascetic is said to be a supreme person who begs alms-food of worthy brahmanas, when smoke has ceased and fire has been extinguished (in their houses). Is he not a degraded ascetic who, though holding the staff and begging food, is without vairagya and is not intent upon the observances of his order? He is an ascetic-not any other-who does

With Hamsa, there is the inspiration, and with So'ham, there is the expiration.

not go to the house where he expects to find special alms or which he already visited. He is said to transcend all castes and orders of life who realises the self-shining supreme Tattva that is without body and organs, the all-witness, the real vijnana that is of the form of bliss. To the Atma that is of the nature of jaana, such an idea as: 'the order of life, etc., is mine,' being generated out of maya in this body, can never exist. He who knows thus through vedanta is beyond all castes and orders of life. He from whom all castes and orders of life slip away through Atmic vision, transcends them all and remains in Atma alone. That person is said by knower of the meaning of the Vedas to be ativarnās ramī (beyond caste and order of life) who after crossing all castes and orders of life abides in Atma alone. Therefore, O Narada, the castes and orders of life which are foreign (to Atma) are attributed falsely, by the ignorant, to Atma. O Narada, for those that are Brahma-jūānīs, there are no rules ordained nor prohibited; there is nothing to be given up or not; similarly nothing else (for them). Having attained indifference to all objects even up to Brahma's seat, having destroyed (or done away with) all fondness for everything, as for son, relatives, wife, etc., and having faith in the path of salvation, and through love of vedānta-jūšna, he should approach a guru who is a knower of Brahman with gift (in his hand). Having an equilibrated mind, he should satisfy the gurn for a long time through service, etc., and learn with a steady firm mind the meaning of the sentences of the Vedas. Then being devoid of 'I' and 'mine' and of all attractions, and having attained peace of mind, etc., he sees Atmā in himself. Through observing the faults of samsāra, there arises indifference. There is no doubt that sannyasa arises in one who becomes disgusted with samsara. The aspirant after salvation who is called paramahamsa should, through the hearing, etc., of vedanta, practise Brahma-jñana, which is the direct and chief means of salvation. In order to attain Brahmajñāna, the one named paramahamsa should possess the qualities of the control of mind and body, etc. He should always be a practiser of vedanta, being master of the mind, the body

and the organs, being without fear and egoism, with a firm mind, without the pairs (of opposites), without attaching himself to any, having a worn-out loin-cloth, and being bald-headed or naked. He should have the great intelligence of the knower of vedanta, a vogin without 'I' and 'mine' and being equal and friendly to friends and other beings. That jñānī alone and none else is able to cross samsara who has his mind at peace. With the grace of the guru towards him, he should live with him for one year. He should be careful to observe vama (restraint) and nivama (religious observance). At the end of that (year), he should attain the supreme jñāna-yoga, and roam about on this earth without going against dharma; (or) at the end of one year, he should give up the three orders of life and attain the chief asrama (of sannyasa), as well as the supreme jñana-yoga. Then, taking leave of the guru, he should wander over the earth, having given up association (with wife, etc., as well as anger, and being content with moderate food and having controlled the senses. The householder who does not perform karma, and the ascetic who performs karma-both become fallen through their perverse doings. Each becomes intoxicated through seeing women. Each becomes intoxicated through drinking alcohol. Therefore women, mere sight of whom is poison, should be shunned at a distance. Such things as conversation and proximity with, and sight of, women, dancing, singing, using violence against persons, and disputations arguments should be given up. Therefore, O Narada, to such a one, there is neither bath nor muttering of mantras nor worship nor homa, nor means of accomplishment, nor any karma of fire-sacrifice, etc., nor worshipping with flowers, etc., nor karmas to the pitrs nor pilgrimages, nor religious observances, nor dharmas, nor adharmas, nor any rules of observance, nor any other worldly karmas. He should give up all karmas and worldly observances. That yogin of an ascetic who is a learned person, having his intelligence directed towards Reality, should never injure any worm or insect, bird or tree. O Narada, roam through the world with vision ever directed inwards, with purity. with mind under control, with a mind that is full of Brahman

and all attraction given up within. The muni that goes about alone, does (or should) not dwell in countries where there is no king. (In his case), there is neither praise nor prostration, nor the propitiation of devas or pitrs. Thus the ascetic who has his abode changeful (in body), or changeless (in Åţmâ), should be content with whatever he gets. Thus is the Upanishad."

UPADES'A VII

The Grandfather, after eulogizing Nārada who asked about the observance of ascetics, replied thus:—

"The ascetic that has attained indifference (to objects), should stay in one and the same place in the rainy season (for four months), and then for (the remaining) eight months should wander alone. Then also the ascetic should not stay in one and the same place for more than a day. Like a deer that does not stay in one place on account of fear, he should not stay in one place. He should not create an attraction (in his mind) that may serve as an obstacle to his going about. He should not cross a stream (by swimming) with his hand, nor ascend a tree, nor witness the festival of a God, nor partake of regal food, nor do the external worship of God. Having discarded all things other than the Self, he should be with his body emaciated by taking food (from each house) like the bees (from each flower). He should not increase the fat (in the body); he should discard ghee like blood. Regarding such royal food as flesh, sandal-coating, etc., as offal, the different tastes as the degraded caste, the cloth as a defiled vessel, the oil-bath as sexual union, the gladdening of a friend as urine, desires as cow's flesh. the country known to him as the outcastes' place, gold and women as cobra or deadly poison, the place of assembly as the burning ground, the capital of the town as the hell called Kumbhīpāka, and royal food as balls of rice offered to the dead, he should be without any worship of God other than the Self; and having given up all the actions of the world and his own country, and ever thinking of the bliss of his Self like the bliss arising from the discovery of a lost object, forgetting his country and the

fondness for his body, and knowing that his body should be slighted like a carcase, he should dwell away from son, relations and native place, like a thief released from prison. Taking whatever comes to him without effort, ever intent upon the realisation, through meditation, of Brahma-Pranava, being freed from all karmas, having burnt up all passion, anger, greed, delasion, pride, malice, etc., having transcended the three gunas, being without the six human infirmities,1 without the six changes, 2 speaking the truth and being opposed to all savoury things, he should live for one day in a village, five days in a town, five days in a sacred place, and five days in sacred waters. With no settled place of residence and with a firm mind, he should dwell alone in mountain caves without uttering falsehood. Two persons should not join together. Should three join, there is created a village thereby; with four, is formed a city. Therefore he should live alone in a village. In it, the ascetic should not give scope to his fourteen organs. Having attained wealth of vairagya through the non-dissipated jñana, and having deliberated within himself that there is none other than the Self, he should attain Jivanmukti, having seen the Reality everywhere. Till prarabdha karma is over, he should understand the four kinds of svarupa (in Tattvamasi) and should live in the realisation of Reality, till his body falls (a prey to death).

"To the kutichaka there is (prescribed) a bath three times daily; to the bahūḍaka, twice; to the hamsa, once; to the paramahamsa there is the mental bath; to the turyātīta, there is the holy-ashes bath; to the avaḍhūṭa, there is the wind as the bath. For the kutichaka, there is the vertical sect-mark; for the bahūḍaka, there is the three-lined (horizontal) sect-mark; for the hamsa, both; for the paramahamsa, there is the holy-ashes sect-mark; for the turyātīta, there is the spot-sect-mark; for the

¹ The six human infirmities are hunger, thirst, grief, delusion, dotage, and death.

² The six changes are birth, existence, growth, transformation, decrease, and annihilation.

^{3 &}quot; Tat" has its two aspects of the word and its meaning which is Nirgupa. In " Tvam" also there are two, viz., the disciple and the jiva.

avadhūta or for the turvātīta and avadhūta, there is none. For the kutichaka, shaving takes place once in two months; for the bahūdaka, once in four months; for the hamsa and paramahamsa, none, or if wanted, once in a year; for the turyatita and avadhūta, none at all. The kutichaka should take the food in one (place only); the bahūdaka should take alms (in many places); for the hamsa and paramahamsa, the hand is the vessel; the turyatita, should take food with the mouth as the cow; for the avadhūta, it is like the action of the boa constrictor (opening the month and taking whatever comes into it). For the kutichaka, there are two cloths; for the bahūdaka, there is one cloth; for the hamsa there is a piece of cloth; and the paramahamsa should be naked or have only a loin-cloth; in the case of the turyātīta and avadhūta, they should be as nature made them. For the hamsa and paramahamsa, there is (prescribed) a deerskin, and for no others. For the kutichaka and bahudaka, there is the worship of the divine (image); for the hamsa and paramahamsa, there is mental worship; for the turyatita and avadhūţa, there is the idea that they alone are Brahman. The kutichaka and bahudaka are entitled to mantras and japas; the hamsa and paramahamsa, to dhyana (meditation); the turvatita and avadhuta are entitled to none; but they are entitled to the initiation of the sacred sentences of the Vedas; so also the paramahamsa. The kutichaka and bahūdaka are not entitled to initiate others; for them, there is (the uttering of) the mental pranava; for the hamsa and paramahamsa, there is the internal pranava (in the heart); for the turyatīta and avadhūta, there is the Brahma-pranava (always). For the kutichaka and bahudaka, there is sravana (hearing and study); for the hamsa and paramahamsa, there is manana (thinking and remembering); for the turyātīta and avadhūta there is nididhyasana (profound meditation ever). For all these, there is necessarily the meditation upon Atma. Thus the aspirant after salvation should ever be uttering the Pranava which enables one to cross samsara, and be living as a Jivanmukţa. Thus the ascetic, according to each one's capacity, should ever be seeking the means to attain Kaivalya. Such is the Upanishad."

UPADES'A VIII

Then Nårada asked Parameshthī (Brahmã) to enlighten him, who had surrendered himself to Him, about samsāra-ţāraka (or that ţāraka or Praṇava which lifts one out of samsāra).

Assenting to which, Brahmā began thus: "Omkāra that Brahman is the vyashti (individual) and the samashti (cosmic). What is the individual? What is the cosmic? Brahma-pranava is of three kinds, samhara- (destructive) pranava. srshti- (creative) pranava, and ubhayatmaka (belonging to both) pranava, as being of two forms, internal and external. (It is also eight:) Anţaḥ-pranava, Vyāvahārika-pranava, bāhya-praņava, ārsha-praņava, ubhayātmaka or virāt-praṇava, samhāra-praņava, brahma-praņava, and ardhamātrā praņava. Om is Brahman. Know that the mantra of the one-syllabled Om is Pranava. It has the eight differences of akāra, ukāra, makāra, ardhamātrā, nāda, bindu, kalā, and sakti. Know it is not four (alone). Akāra is associated with ten thousand limbs ; ukāra, with one thousand limbs; makara with one hundred limbs; ardhamātrā is of the nature of endless limbs. That which is saguna (associated with gunas) is virat- (preservation) pranava; that which is nirguna (not associated with gunas) is samhara- (or destruction) pranava; that which is associated with gunas and is not so associated, is utpatti- (or origination) pranava. Pluta (the elongated accent) is virāt: plutapluta is samhāra. The virātpranava is of the form of sixteen matras and is above the thirtysix tattvas. The sixteen matras are thus: Akara is the first mātrā; ukāra is the second; makāra is the third; ardhamātrā is the fourth; nada is the fifth; bindu is the sixth; kala is the seventh; kalātīta is the eighth; sanţi is the ninth; sanţyatīta is the tenth; unmani is the eleventh; manonmani is the twelfth; puritati is the thirteenth; tanumadhyamā is the fourteenth; pati is the fifteenth; para is the sixteenth. Then (again) having sixty-four mātrās and their division into the two, Prakrti and Purusha and resolving themselves into the one hundred and twenty-eight differences of matras, it becomes saguna and nirguna. Though Brahmspranava is one only, it is the substratum of all, the support

of the whole universe, of the form of all aksharas (letters), time, Vedas, and Siva. This Omkara should be sought after, that is mentioned in the Vedas of the nature of the Upanishads. Know that this Omkara is the Atma that is indestructible during the three periods of time, past, present, and future, able to confer salvation and eulogized by Brahma-sound (Vedas). Having experienced this one Om as immortal and ageless, and having brought about the Brahma-nature in this body, become convinced that your Atma, associated with the three bodies, is Parabrahman. Through Visva and others (viz., Taijasa, Prājūa, and Turya) in order, the realisation of Parabrahman should be attained, since Atma is of four kinds through his identification with, and the enjoying of, the gross as well as the enjoyer of the gross, the subtle as well as the enjoyer of the subtle, and through his identification (with the third body) enjoying bliss in the fourth. He has four feet. The one presiding over the waking state is gross; and since he is the enjoyer of Visva (the universe), he becomes the sthula-prajna (gross conscionsness). He has nineteen' facets and eight parts. He is pervading everywhere and the Lord. He is the enjoyer of the gross and is the chaturatma called Visva. He alone is the Purusha called Vaisvanara. He alone is Visvajit (the conqueror of the universe). This is the first foot. When this Lord attains the dreaming condition, he is the sūkshma-prajūa (subtle consciousness). O conqueror of all, he is the one having eight limbs, and there is none else. He is the enjoyer of the subtle and is chaturatma, named Taijasa and the protector of elements. He alone is the Hiranyagarbha, presiding over the gross (or subtle matter rather). He is said to form the second foot. Sushupti (or the dreamless sleep) is that state where one sleeps without any desire and where one sees not any dreams. The one identified with this dreamless sleep is Prajñana-ghana, is blissful, of the nature of eternal bliss and the Atma in all creatures; yet he is enjoyer of bliss, has chetas (consciousness) as his (one) foot, is all-pervading, indestructible,

¹ The nineteen are the five organs of sense, the five organs of action, the five prapas, and the four of the mind.

chaturātmā and the Lord, and is named Prājňa, the third foot. He alone is the Lord of all, the knower of all, the subtlethoughted, the latent one, and the cause of all creation. He alone is the origin and the destruction. These three (states) are obstacles to all creatures obtaining (the final) peace. As is svapna, so is sushupți, it (also) being said to be illusory. The chaturățmă, the fourth, as he is Sat, Chit and Ekarasa (the one essence), ends as the fourth and follows (upon the heels of each of the above states), is the knower of the means of vikalpajñāna and is the anujñātā (the one following knower). Having known them, and known as maya the three vikalpas of sushupti, svapna and antara (the inner), even in this state, is he not (to be known as) Sat-Chit-Ekarasa? This shall be expressed as differentiated thus: It is not even the gross prajfia; nor is it the very subtle prajňā; nor is it prajňā itself (of the causal body): O muni neither is it the trifling prajna; nor is it the nonpraina: nor is it the dual praina; nor is it the internal prajna, though it is without prajñā; it is Prajñāna-ghana. It can never be known by the organs; nor it can be known by the reason; it cannot be grasped by the organs of action. It cannot be proved. It cannot be reached by thought. It cannot be proved by analogy. It can be realised by Self-realisation alone. It is with the waking state, etc. It is the auspicious, with changes, without a second. Such a one is thought to be Turya. This alone is Brahman, Brahma-pranava. This should be known. There is no other Turya. To the aspirants after salvation, it is the support, like the sun everywhere; it is the Self-light. As it alone is Brahman, this Brahma-Akas is shining always. Thus is the Upanishad."

UPADESA IX

Nārada asked: "Who is Brahma-swarūpa?" To which Brahmā replied thus: "Brahma-swarūpa is thus: Those who know that 'he (Brahman) is one and I am another' are only pasus (animals). The real pasus (animals) are no animals. The wise man who knows Brahman thus (as himself, and himself as Brahman) escapes out of the mouth of death. There is no

other path to salvation.

"Is time the cause (of origination of universes)?" or nature? or karma? or accident? or the (great) elements? or Purusha? This should be considered. It is not the union of them. (Then) there is the Atma, but (jiva-) Atma is not the Lord, as it is subject to pleasures and pains. Those (Rshis) following dhyana-yoga have beheld, as the cause, the devatmasakti concealed by its own qualities of that One that presides over all the causes associated with time and Atma. Him (the Universal Soul), we consider as the wheel which has one circumference, which is covered by three (layers), which has sixteen end-parts, which has fifty spokes and twenty counterspokes, which has six times eight (nails), which has one rope of various forms, which has the threefold path, and which has delusion arising from the twofold cause. Him (we worship as a river) which has (water) oozing out of the five currents (of organs), which is terrible and crooked through the five causes (of elements), whose pranas are the five waves, which has buddhi. etc., as the root cause, which has five whirlpools, which is impelled by the velocity of the five pains, which has fifty differences (or has the five miseries), and which has the five obstacles. In this wheel of Brahman, which is the support of life and the last abiding place of all beings, and which is infinite, is whirling deluded the jiva, thinking that it is different from the one (Lord) Ordainer. Being blessed by Him, he gains salvation through such (a blessing). This is declared as Brahman, as the supreme and the indestructible. In it, are the three (the enjoyer, the enjoyed and enjoyment). Hence it is the firm abode (of all). The knowers of Brahman having known Brahman within (the universe, etc.,) attain samadhi in Brahman and are absorbed in Brahman. Isvara upholds this universe, closely associated with the destructible and the indestructible, which are manifest and unmanifest; but the not-ruler of (jiva-) Atma is bound through the thought of its being the enjoyer; and having known the Lord is freed from all

¹ The Svetasvatara Upanishad begins thus.

fetters. Both Isvara and jīva are birthless; one (the former; is jūūnī and the other (latter) is ajūūnī. (The goddess of) Brahmātma-sakti, is birthless, is alone engaged (in this world), on account of the enjoyment of the enjoyers. Āṭmā is endless. The universe is His form. He is not the agent. Whoever knows the Brahman that is threefold (as jīva, Isvara and the universe) is released from bondage. It is praḍhāna alone that is destructible. It is Isvara that is immortal and indestructible. The one Lord (Isvara) ordains Praḍhāna and Purusha.

"The illusion of the universe disappears through meditation on union (or absorption) and sattva-bhāva of Paramesvara always. Through knowing the Lord, avidyā and the rest are destroyed. Through the removal of such pains, there is freedom from birth and death. Through the meditation of that Paramesvara, the third body is acquired after this (physical) body, all wealth is enjoyed, and he attains whatever should be attained. He should know with certitude that all the three things (viz.,) the enjoyer, the enjoyed, and enjoyment are nothing but Brahman, and are of the nature of his own Self. There is none but It to be known. All Atmic knowledge is through tapas (only). That, Brahman contains in itself all excellence. Having known thus, whoever meditates upon the (Atma-) svarūpa, to him where then is grief? Where then is delusion? Therefore the Virāt is the past, present, and future time, and is of indestructible nature.

"Āṭmā, that is the atom of atoms and the greatest of the greatest, is in the cave of the heart of all creatures. One without the thought of objects and without grief, knows the Āṭmā capable of neither increase nor decrease through the grace of Isvara or through the non-attraction to the objects of the senses. He (Āṭmā) walks speedily without legs, lifts objects without hands, sees without eyes and hears without ears. He knows all, but none knows Him. He is said to be the foremost Mahā-Purusha. Having known Āṭmā that is bodiless in this fleeting body, the great, the all-pervading, the support of all, with incomprehensible power, fit to be known through the meaning, etc., of all the Upanishads, the supreme of the supreme, the supreme object fit to be known, the one remaining after all,

the all-knowing, the eternal, the foremost of all foremost beings, the ordainer of all, the one fit to be worshipped by all angels, the one without beginning, end, and middle, without limit or destruction, the cause of Brahmā, Vishau, and Rudra, the one that has all the universe latent in himself, of the nature of the five elements with the expansion of all the quintuplicated creation, without being enveloped by his own limbs of quintuplicated objects, superior to the supreme, greater than the greatest, of the nature of effulgence, the eternal and the auspicious, the undaunted personage never grieves. One who has neither given up vicious actions, nor controlled his organs, nor mastered his mind, nor given up longing after fruits of actions though the mind is undisturbed, nor brought his mind to one state (or point), will not attain this Aţmā.

"This (Brahman) is neither internal nor external consciousness; is neither gross, nor jñāna, nor ajñāna; nor is it the state between the waking and the dreaming states. It cannot be cognised by the organs; is not subject to proof; is within. He who knows that which is by Itself alone is an emancipated person."

The Lord Brahma said that he becomes an emancipated person. He who knows Reality is a Parivrat. Such a Parivrat roams about alone. Through fear, he is like a terrified deer. He will not be opposed to going anywhere. Having given up all but his body, he will live like a bee, and without considering others as foreign to himself; ever meditating upon Reality, he attains liberation in himself. Such a Parivrat will be without delusion, without action or causing others to act, being absolved from teacher, disciple, books, etc., and having abandoned all samsāra. Such a Parivrāt roams about thus-without wealth, being happy, able to get wealth (if wanted), having crossed jñana and ajñana as well as happiness and grief, being Self-effulgence, being fit to be known by the Vedas, having known all, able to confer siddhis and remaining himself as Brahman, the Lord. Such a Parivrat attains the supreme abode of Vishņu, from which a yogin that has gone to it does not return, and where the sun and the moon do not shine. He does not return. Such is Kaivalya. Such is the Upanishad.

S'ANDILYA-UPANISHAD

OF

ATHARVANAVEDA

CHAPTER I

Om. Sandilya questioned Atharvan thus: "Please tell me about the eight angas (parts) of Yoga which is the means of attaining to Atma."

Atharvan replied: "The eight angas of yoga are yama, niyama, āsana, prāṇāyāma, praṭyāhāra, ḍhāraṇā, ḍhyāna, and samā-dhi. Of these, yama is of ten kinds: and so is niyama. There are eight āsanas. Prāṇāyāma is of three kinds; praṭyāhāra is of five kinds: so also is ḍhāraṇā. Dhyāna is of two kinds, and samāḍhi is of one kind only.

"Under yama (forbearance) are ten: ahimsa, satya, asteya brahmacharya, dayā, ārjava, kshamā, dhṛṭi, miṭāhāra, and saucha. Of these, ahimsa is the not causing of any pain to any living being at any time through the actions of one's mind, speech, or body. Satya is the speaking of the truth that conduces to the well-being of creatures, through the actions of one's mind, speech, or body. Asteya is not coveting of another's property through the actions of one's mind, speech, or body. Brahmacharya is the refraining from sexual intercourse in all places and in all states in mind, speech or body. Dayā is kindliness towards all creatures in all places. Ārjava is the preserving of equanimity of mind, speech, or body in the performance or non-performance of the actions ordained or forbidden to be done. Kshamā is the bearing patiently of all pleasant or unpleasant things, such as praise or blow. Dhrti is ² Under yama and niyama Patanjali has five kinds only.

the preserving of firmness of mind during the period of gain or loss of wealth or relatives. Miṭāhāra is the taking of oily and sweet food, leaving one-fourth of the stomach empty. Saucha is of two kinds, external and internal. Of these, the external is the cleansing of the body by earth and water; the internal is the cleansing of the mind. This (the latter) is to be obtained by means of the adhyāṭma-vidyā (science of Self).

"Under nivama (religious observances), are ten, viz., tapas, santosha, astikya, dana, Isvarapujana, siddhanta-sravana, hrib, mati, japa, and vrata. Of these tapas, is the emancipation of the body through the observances of such penances as krehchhra, chandrayana, etc., according to rules. Santosha is being satisfied with whatever comes to us of its own accord. Astikya is the belief in the merits or demerits of actions as stated in the Vedas. Dana is the giving with faith to deserving persons, money, grains, etc., earned lawfully. Isvarapūjana is the worshipping of Vishņu, Rudra, etc., with pure mind according to one's power. Siddhanta-sravana is the inquiry into the significance of Vedanta. Hrih is the shame felt in the performance of things contrary to the rules of the Vedas and of society. Mati is the faith in the paths laid down by the Vedas. Japa is the practising of the mantras into which one is duly initiated by his spiritual instructor, and which is not against (the rules of) the Vedas. It is of two kinds-the spoken and the mental. The mental is associated with contemplation by the mind. The spoken is of two kinds-the loud and the low. The loud pronunciation gives the reward as stated (in the Vedas): (while) the low one (gives) a reward thousand times (that). The mental (gives) a reward a crore (of times that). Vrata is the regular observance of or the refraining from the actions enjoined or prohibited by the Vedas.

"Asanas (the postures) are (chiefly) eight, viz., svastika, gomukha, padma, vira, simha, bhadra, mukṭa, and mayūra.

"Svastika is the sitting at ease with the body erect, placing each foot between the thighs and knees of the other. Gomukha is (the sitting at ease with the body erect,) placing the hollow

of the left foot under the side of the right posteriors and the hollow of the right foot under the side of the left posteriors, resembling Gomukha (cow's face). Padma is (the sitting at ease with the body erect) placing the back of each foot in the thigh of the other, the right hand grasping the right toe and the left hand the left toe. This, O Sandilya, is praised by all. Vira is the sitting at ease (with the body erect), placing one foot on the thigh of the other and the other foot underneath the corresponding (opposite thigh.) Simha is (the sitting at ease with the body erect,) pressing the right side (of the thigh) with the hollow of left heel and vice versa. Rest your hands on the knees, spread out the fingers, open your mouth and carefully fix your gaze on the tip of your nose. This is always praised by the yogins. Siddha 1 is (the sitting at ease with the body erect), pressing the perineum with the left heel and placing the heel of the right foot above the genital organ, concentrating the mind between the two eyebrows. Bhadra is (the sitting at ease with the body erect,) pressing the two ankles of the two feet firmly together against the Sivini (viz., lower part of the seed) and binding the knees firmly with the hands. This is the bhadra which destroys all diseases and poisons. Mukta is (the sitting at ease with the body erect,) pressing with the left heel the right side of the tender part of the Sivini, and with the right heel the left side of the tender part of the Sivini. Mayura-(lit., peacock). Rest your body upon the ground with both palms and place your elbows on the sides of the navel, lift up the head and feet and remain like a stick in the air, (like the plant balance in gymnastics). This is the mayura posture which destroys all sins. By these, all the diseases within the body are destroyed; all the poisons are digested. Let the person who is unable to practise all these postures betake himself to any one (of these) which he may find easy and pleasant. He who conquers (or gets mastery over) the postures-he conquers the three worlds. A person who has the practice of yama and niyama should practise pranayama; by that the nadis become purified."

Then Sandilya questioned Atharvan thus: "By what means are the nadis purified? How many are they in number?

¹ In the explanation one more posture is introduced.

How do they arise? What vayus (vital airs) are located in them? What are their seats? What are their functions? Whatever is worthy of being known in the body, please tell me," To that Atharvan replied (thus): "This body is ninety-six digits in length. Prana extends twelve digits beyond the body. He who through the practice of voga reduces his prana within his body to make it equal to or not less than the fire in it becomes the greatest of the yogins. In men, the region of fire which is triangular in form and brilliant as the molten gold is situated in the middle of the body. In four-footed animals, it (fire) is quadrangular. In birds, it is round. In its (the region of fire's) centre, the purifying, beneficial, and subtle flame is situate. Two digits above the anus and two digits below the sexual organ is the centre of the body for men. For four-footed animals, it is the middle of the heart. For birds, it is the middle of the body. Nine digits from (or above) the centre of the body and four digits in length and breadth is situated an oval form. In its midst is the navel. In it, is situated the chakra (viz., wheel) with twelve spokes. In the middle of the chakra, the jīva (Āṭmā) wanders, driven by its good and bad deeds. As a spider flies to and fro within a web of fine threads, so prana moves about here. In this body, the ifva rides upon prana. Lying in the middle of the navel and above it, is the seat of kundalini. The kundalini sakti is of the form of eight prakrtis (matter) and coils itself eight ways or (times). The movement of vayus (vital airs) checks duly the food and drink all round by the side of skandha.1 It closes by its head (the opening of) the brahmarandhra, and during the time of (the practice of) yoga is awakened by the fire (in the apāna); then it shines with great brilliancy in the ākās of the heart in the shape of wisdom. Depending upon kundalini which is situated in the centre, there are fourteen principal nadis (viz...) Idā, Pingalā, Sushumnā, Sarasvatī, Vārunī, Pūshā, Hastijihvā, Yasasvinī, Visvodharī, Kuhūh, Sankhinī, Payasvinī, Alambusā, and Gāndhārī. Of them, Sushumnā is said to be the

¹ In Varsha Upanishad and later on, this is named "Kandha". Herein is described the web of life.

sustainer of the universe and the path of salvation. Situated at the back of the anus, it is attached to the spinal column and extends to the brahmarandhra of the head and is invisible and subtle and is vaishnavi (or has the sakti force of Vishnu). On the left of Sushumna is situated Ida, and on the right is Pingala. The moon moves in Ida and the sun in Pingala. The moon is of the nature of tamas and the sun of rajas. The poison share is of the sun and the nectar of the moon. They both direct (or indicate) time and Sushumnā is the enjoyer (or consumer) of time. To the back and on the side of Sushumna are situate Sarasvatī and Kuhûh respectively. Between Yas'asvinī and Kuhûh stands Vārunī. Between Pūshā and Sarasvatī lies Pavasvinī.1 Between Gandharī and Sarasvatī is situated Yasasvini.3 In the centre of the navel is Alambusa. In front of Sushumna there is Kuhûh, which proceeds as far as the genital organ. Above and below kundalini is situated Vāruņī, which proceeds everywhere. Yasasvinī which is beautiful (or belonging to the moon), proceeds to the great toes. Pingala goes upwards to the right nostril. Payasvini goes to right ear. Sarasvati goes to the upper part or the tongue and Sankhini to the left ear, (while) Gandhari goes from the back of Idā to the left eye. Alambusā goes upwards and downwards from the root of the anus. From these fourteen nadis, other (minor) nadis spring; from them springing others, and from them springing others; so it should be known. As the leaf of the asvattha tree (ficus religiosa) etc., is covered with minute fibres so also is this body permeated with nadis.

"Prāṇa, Apāna, Samāna, Udāna, Vyāna, Nāga, Kūrma, Kṛkara, Devadaṭṭa, and Dhanañjaya—these ten vāyus (vital airs) move in all the nādis. Prāṇa moves in the nostrils, the throat, the navel, the two great toes and the lower and the upper parts of kuṇdalinī. Vyāna moves in the ear, the eye, the loins, the ankles, the nose, the throat and the buttocks. Apāna moves in the anus, the genitals, the thighs, the knees. the stomach, the seeds, the loins, the calves, the navel, and the

¹ This should be perhaps—between Pingalä and Payasvinī is Pushā.

³ Yasasvinî should be "Sankhinî."

seat of the anus of fire. Udana lives in all the joints and also in the hands and legs. Samana lives, permeating in all parts of the body. Along with the fire in the body, it causes the food and drink taken in, to spread in the body. It moves in the seventy-two thousand nadis and pervades all over the body along with the fire. The five vayus beginning with Naga go towards the skin, the bones, etc. The Prana which is in the navel separates the food and drink which is there and brings about the rasas (juices) and others.1 Placing the water above the fire and the food above (or in) the water, it goes to the Apana and along with it, fans up the fire in the centre of the body. The fire thus fanned up by the Apana gradually increases in brightness in the middle of the body. Then it causes through its flames the water which is brought in the bowels by the Prana to grow hot. The fire with the water causes the food and condiments, which are placed above, to be boiled to a proper degree. Then Prana separates these into sweat, urine, water, blood, semen, the fæces and the like. And along with the Samana, it takes the juice (or essence) to all the nadis and moves in the body in the shape of breath. The vayus excrete the urine, the fæces, etc., through the nine openings in the body which are connected with the outside air. The functions of Prana are inspiration, expiration, and cough. Those of Apana are the excretion of the fæces and the urine. Those of Vyana are (such actions as) giving and taking. Those of Udana are keeping the body straight, etc. Those of Samana are nourishing the body. Those of Naga are vomiting, etc.; of Kurma, the movement of the evelids; of Krkara, the causing of hunger, etc., of Devadatta, idleness, etc., and Dhananjaya, phlegm.

"Having thus acquired a thorough knowledge of the seat of the nadis and of the vayus with their functions, one should begin with the purification of the nadis. A person possessed of yama and niyama, avoiding all company, having finished his course of study, delighting in truth and virtue, having conquered (his) anger, being engaged in the service of his spiritual instructor and having been obedient to his parents

^{*} Here the process of digestion of food is described.

and well instructed in all the religious practices and the knowledge of his order of life, should go to a sacred grove abounding in fruits, roots, and water. There he should select a pleasant spot always resounding with the chanting of the Vedas, frequented by the knowers of Brahman that persevere in the duties of their orders of life and filled with fruits, roots, flowers, and water. (Else) either in a temple or on the banks of a river or in a village or in a town, he should build a beautiful monastery. It should be neither too long nor too high, should have a small door, should be besmeared well with cow-dung and should have every sort of protection.' There listening to the exposition of vedanta, he should begin to practise yoga. In the beginning having worshipped Vinayaka2 (Ganesa), he should salute his Ishta-Devață (tutelary deity) and sitting in any of the above-mentioned postures on a soft seat, facing either the east or the north and having conquered them, the learned man keeping his head and neck erect and fixing his gaze on the tip of his nose, should see the sphere of the moon between his eyebrows and drink the nectar (flowing therefrom through his eyes. Inhaling the air through Ida' for the space of twelve matras, he should contemplate on the sphere of fire's situated in the belly as surrounded with flames and having as its seed (ra); then he should exhale it through Pingala. Again inhaling it through Pingala and retaining it (within), he should exhale it through Ida. For the period of twenty-eight months, he should practise six times at every sitting through the three sandhyas (morning, noon, and evening)

¹ Both by physical protection and that of mantras to scare away evil spirits.

²He is the son of Siva, having an elephant's face symbolical of wisdom. He is considered as the remover of all obstacles, and as such is he invoked and worshipped in the beginning of every religious rite.

³ Ida and Pingala are the two nadis upon which our breaths alternate from the left nostril to the right and vice verse and between which is Sushumna. Hence these two terms are applied to and mean the left and right nostrils.

^{*} According to Yogatattva-Upanishad, a matra is the time occupied in circling the knee once with the palm of the hand and filliping the fingers.

According to Varaha-Upanishad the seat of fire is the muladhara (sacral plexus).

⁶ The original is not clear. It says, "For the space of 3, 4, 3, 4, 7, 3 and 4 months" which when added becomes 28.

and during the intervals. By this, the nadis become purified. Then the body becomes light and bright, the (gastric) fire is increased (within) and there is the manifestation of nada (internal sound).

"Prāṇāyāma is said to be the union of Prāṇa and Apāna. It is of three kinds-expiration, inspiration, and cessation. They are associated with the letters of the (Samskrt) alphabet' (for the right performance of pranavama). Therefore Pranava (OM) only is said to be Prāṇāyāma. Sitting in the padma posture, the person should meditate that there is at the tip of his nose Gayatri, a girl of red complexion surrounded by the numberless rays of the image of the moon and mounted on a hamsa (swan) and having a mace in her hand. She is the visible symbol of the letter A. The letter U has as its visible symbol Savitri,3 a young woman of white colour having a disk in her hand and riding on a garuda (eagle). The letter M has as its visible symbol Sarasvați," an aged woman of black colour riding on a bull, having a trident in her hand. He should meditate that the single letter-the supreme light-the pranava (OM)-is the origin or source of these three letters A, U, and M. Drawing up the air through Ida for the space of sixteen matras, he should meditate on the letter A during that time; retaining the inspired air for the space of sixty-four matras, he should meditate on the letter U during the time; he should then exhale the inspired air for the space of thirty-two matras, meditating on the letter M during that time. He should practise this in the above order over and over again.

"Then having become firm in the posture and preserved perfect self-control, the yogin should, in order to clear away the impurities of the Sushumnā, sit in the paḍmāsana (paḍma posture), and having inhaled the air through the left nostril, should retain it as long as he can and should exhale it through the right. Then drawing it again through the right and having retained it, he should exhale it through the left in the order

¹ According to the Mantra Süstra, Pranayama is performed through the letters of Samskrt alphabet, the vowels corresponding to inspiration, etc.

³ These are the Goddesses representing Sakti and being the wives of Brahms, Viehna, and Rudra.

that he should draw it through the same nostril by which he exhaled it before and retained it. In this context, occur (to memory) the following verses: "In the beginning having inhaled the breath (Prana) through the left nostril, according to the rule, he should exhale it through the other; then having inhaled the air through the right nostril, should retain it and exhale it through the other." To those who practise according to these rules through the right and left nostrils, the nadis become purified within three months. He should practise cessation of breath at sunrise, in the midday, at sunset and at midnight slowly till eighty (times a day) for four weeks. In the early stages, perspiration is produced; in the middle stage the tremor of the body, and in the last stage levitation in the air. These (results) ensue out of the repression of the breath, while sitting in the padma posture. When perspiration arises with effort, he should rub his body well. By this, the body becomes firm and light. In the early course of his practice, food with milk and ghee is excellent. One sticking to this rule becomes firm in his practice and gets no tapa (or burning sensation in the body). As lions, elephants and tigers are gradually tamed, so also the breath, when rightly managed (comes under control); else it kills the practitioner.1

"He should (as far as is consistent with his health and safety) properly exhale it, properly inhale it or retain it properly. Thus (only) will be attain success. By thus retaining the breath in an approved manner and by the purification of the nadis, the brightening of the (gastric) fire, the hearing distinctly of (spiritual) sounds and (good) health result. When the nervous centres have become purified through the regular practice of Pranayama, the air easily forces its way up through the mouth of the Sushumna which is in the middle. By the contraction of the muscles of the neck and by the contraction of the one below (viz.,) Apana, the Prana (breath) goes into the Sushumna which is in the middle from the west nadi. Drawing

¹ This passage clearly indicates the dreadful consequences of the performance of Pranayama rashly and without a guru.

³ As already pointed out, the Sushumnä nädi is between Idä and Pingalä. If Prana which alternates ordinarily between Idä and Pingalä is restrained by long

up the Apana and forcing down the Prana from the throat, the yogin free from old age becomes a youth of sixteen.

"Seated in a pleasant posture and drawing up the air through the right nostril and retaining it inside from the top of the hair to the toe nails, he should exhale it through the same nostril. Through it, the brain becomes purified and the diseases in the air nadis are destroyed. Drawing up the air through the nostrils with noise (so as to fill the space) from the heart to the neck, and having retained it (within) as long as possible, he should exhale it through the nose. Through this, hunger, thirst, idleness and sleep do not arise.

"Taking in the air through the mouth (wide open) and having retained it as long as possible, he should expel it through the nose. Through this, (such diseases as) gulma, pleeha (both being splenetic diseases), bile and fever as also hunger, etc., are destroyed.

"Now we shall proceed to kumbhaka (restraint of breath). It is of two kinds—sahita and kevala. That which is coupled with expiration and inspiration is called sahita. That which is devoid of these is called kevala (alone). Until you become perfect in kevala, practise sahita. To one who has mastered kevala, there is nothing unattainable in the three worlds. By kevalarestraint of breath, the knowledge of kundalini arises. Then he becomes lean in body, serene in face and clear-eyed, hears the (spiritual) sounds distinctly, becomes free from all diseases and conquers his (bindu) seminal fluid, his gastric fire being increased.

"Centring one's mind on an inward object whilst his eyes are looking outside without the shutting and opening of his eyelids, has been called Vaishnavīmuḍrā. This is kept hidden in all the

kumbhaka, then it along with the soul, its attendant will enter the Sushumna (central nadi) at one of the three places where it yields space for entrance through such restraint of breath and in the navel, from the Sarasvati nadi on the west. After such entry it is that the yogin becomes dead to the world, being in the state called trance.

¹ Through such and other methods of Pranayama prescribed in this passage and the subsequent ones, chronic diseases that defy European doctors will be rooted out.

³ He becomes an Crihva-retas—his vital energy goes up.

tantric works. With his mind and breath absorbed in an internal object, the yogin, though he does not really see the objects outside and under him, still (appears to) see them with eyes in which the pupils are motionless. This is called Khecharimudra. It has as its sphere of extension one object and is very beneficial. (Then) the real seat of Vishnu, which is void and nonvoid, dawns on him. With eyes half closed and with a firm mind, fixing his eyes on the tip of his nose and becoming absorbed in the sun and moon, he after remaining thus unshaken (becomes conscious of) the thing which is of the form of light, which is free from all externals, which is resplendent, which is the supreme truth and which is beyond. O Sandilya, know this to be Tat (That). Merging the sound in the light and elevating the brows a little, this is of the way of (or is a part of) the former practice. This brings about the state of Unmani which causes the destruction of the mind. Therefore he should practise the Khecharimudra. Then he attains to the state of Unmani and falls into the yoga sleep (trance). To one who obtains this yoga sleep, time does not exist. Placing the mind in the midst of sakti and sakti 1 in the midst of the mind and looking on the mind with the mind, O Sandilya be happy. Place the Atma in the midst of akas and akas in the midst of Atma, and having reduced everything to akas, do not think of anything else. You should not (then) entertain thoughts, either external or internal. Abandoning all thoughts, become abstract thought itself. As camphor in fire and salt in water become absorbed, so also the mind becomes absorbed in the Tattva (Truth). What is termed manas (mind) is the knowledge of everything that is known and its clear apprehension. When the knowledge and the object cognised are lost alike, there is no second path (or that is the only path). By its giving up all cognition of objects, it (the mind) is absorbed and when the mind is absorbed, kaivalya (isolation) alone remains.

"For the destruction of the chitta, there are two waysyoga and jñāna. O prince of sages! yoga is the (forcible)

¹ There are six centres of energy in the body (mūlādhām, sacral plexus, etc.), which are presided over by six saktis (goddesses of energy).

repression of the modifications of the mind, and jñāna is the thorough inquiry into them. When the modifications of the mind are repressed, it (the mind) verily obtains peace. Just as the actions of the people cease with the stopping of the fluctuations of the sun (viz., with sunset), so when the fluctuations of the mind cease, this cycle of births and deaths comes to an end. (Then) the fluctuations of prāna are prevented, when one has no longing for this mundane existence or when he has gratified his desires therein—through the study of religious books, the company of good men, indifference (to enjoyments), practice and yoga or long contemplation with intentness on any desired (higher) object or through practising one truth firmly.

"By the repression of the breath through inhalation, etc., by continual practice therein which does not cause fatigue, and by meditating in a secluded place, the fluctuations of the mind are arrested. Through the right realisation of the true nature of the sound which is at the extreme end of the pronunciation of the syllable Om (viz., Ardhamātrā), and when sushupți (dreamless sleeping state) is rightly cognised through consciousness, the fluctuations of prana are repressed. When the passage at the root of the palate which is like the bell. viz., uvula, is closed by the tongue with effort and when the breath goes up through (the upper hole), then the fluctuations of prana are stopped. When the consciousness (samvit) is merged in prana, and when through practice the prana goes through the upper hole into the dvadasanta1 (the twelfth centre) above the palate, then the fluctuations of prana are stopped. When the eye of consciousness (viz., the spiritual or third eye) becomes calm and clear so as to be able to distinctly see in the transparent akas at a distance of twelve digits from the tip of his nose, then the fluctuations of prana are stopped. When the thoughts arising in the mind are bound up in the calm contemplation of the world of taraka (star or eye) between one's eyebrows and are (thus) destroyed, then the fluctuations cease. When the knowlege which is of the form of the knowable,

² This twelfth centre is identified by some with the pituitary body in the head, there being six centres in the brain besides the six below the brain.

which is beneficent and which is untouched by any modifications arises in one and is known as Om only and no other, then the fluctuations of prana cease. By the contemplation for a long time of the akas which is in the heart, and by the contemplation of the mind free from vasanas, then the fluctuations of prana cease. By these methods and various others suggested by (one's) thought and by means of the contact of the many (spiritual) guides, the fluctuations cease.

"Having by contraction opened the door of kundalini, one should force open the door of moksha. Closing with her mouth the door through which one ought to go, the kundalini sleeps spiral in form and coiled up like a serpent. He who causes this kundalini to move-he is an emancipated person. If this kundalini were to sleep in the upper part of the neck of any yogin, it goes towards his emancipation. (If it were to sleep) in the lower part (of the body), it is for the bondage of the ignorant. Leaving the two nādis, Idā and the other (Pingalā), it (prāna) should move in the Sushumna. That is the supreme seat of Vishnu. One should practise control of breath with the concentration of the mind. The mind should not be allowed by a clever man to rest on any other thing. One should not worship Vishnu during the day alone. One should not worship Vishnu during the night alone; but should always worship Him, and should not worship Him merely during day and night. The wisdom-producing opening (near uvula) has five passages. O Sandilya this is the khecharimudra; practise it. With one who sits in the khecharimudra, the vaya which was flowing before through the left and right nadis now flows through the middle one (Sushumna). There is no doubt about it. You should swallow the air through the void (Sushumna) between Ida and Pingala. In that place is khecharimudra situated, and that is the seat of Truth. Again that is khecharimudrā which is situated in the ākāsa-chakra (in the head) in the nirālamba (supportless) seat between the sun and moon (viz., Ida and Pingala). When the tongue has been lengthened to the length of a kala (digit) by the incision (of the frænum lingum) and by rubbing and milking it (viz., the tongue), fix the gaze between the two eyebrows and close the hole in the skull with the tongue reversed. This is khecharimudra. When the tongue and the chitta (mind) both move in the ākās (khechari), then the person with his tongue raised up becomes immortal. Firmly pressing the yoni (perineum) by the left heel, stretching out the right leg, grasping the feet with both hands and inhaling the air through the nostrils, practise kantha-bandha, retaining the air upwards. By that, all afflictions are destroyed; then poison is digested as if it were nectar. Asthma, splenetic disease, the turning up of the anus and the numbness of the skin are removed. This is the means of conquering prana and destroying death. Pressing the yoni by the left heel, place the other foot over the left thigh: inhale the air, rest the chin on the chest, contract the yoni and contemplate, (as far as possible), your Atmā as situated within your mind. Thus is the direct perception (of truth) attained.

"Inhaling the prana from outside and filling the stomach with it, centre the prana with the mind in the middle of the navel, at the tip of the nose and at the toes during the sandhyas (sunset and sunrise) or at all times. (Thus) the yogin is freed from all diseases and fatigue. By centring his prana at the tip of his nose, he obtains mastery over the element of air; by centring it at the middle of his navel, all diseases are destroyed; by centring it at the toes, his body becomes light. He who drinks the air (drawn) through the tongue destroys fatigue, thirst and diseases. He who drinks the air with his mouth during the two sandhyas and the last two hours of the night, within three months the auspicious Sarasvati (goddess of speech) is present in his vak (speech) viz., (he becomes eloquent and learned in his speech). In six months, he is free from all diseases. Drawing the air by the tongue, retain the air at the root of the tongue. The wise man thus drinking nectar enjoys all prosperity. Fixing the Atma in the Atma itself in the middle of the eyebrows, (having inhaled) through Ida and breaking through that (centre) thirty times, even a sick man is freed from disease. He who draws the air through the nadis and retains it for twenty-four minutes in the navel and in

² Lit., binding the air up the throat.

the sides of the stomach becomes freed from disease. He who for the space of a month during the three sandhyās (sunset, sunrise, and midnight or noon) draws the air through the tongue, pierces thirty times and retains his breath in the middle of his navel, becomes freed from all fevers and poisons. He who retains the prāṇa together with the mind at the tip of his nose even for the space of a muhūrta (forty-eight minutes), destroys all sins that were committed by him during one hundred births.

"Through the samyama of tara (OM), he knows all things. By retaining the mind at the tip of his nose, he acquires a knowledge of Indra-world; below that, he acquires a knowledge of Agni-(fire) world.1 Through the samyama of chitta in the eye, he gets a knowledge of all worlds: in the ear, a knowledge of Yama-(the god of death) world: in the sides of the ear, a knowledge of Nrrti-world: in the back of it (the ear), a knowledge of Varana-world: in the left ear, a knowledge of Vayu-world:1 in the throat, a knowledge of Soma-(moon) world: in the left eye, a knowledge of Siva-world: in the head, a knowledge of Brahma-world: in the soles of the feet, a knowledge of Atala world: in the feet, a knowledge of Vitala world : in the ankles, a knowledge of Nitala (rather Sutala) world: in the calves, a knowledge of Sutala (rather Talātāla world); in the knees, a knowledge of Mahātala world; in the thighs, a knowledge of Rasatala world : in the loins, a knowledge of Talatala (rather Patala) world : in the navel, a knowledge of Bhūrloka (earth-world): in the stomach, a knowledge of Bhuvar (world): in the heart, a knowledge of Suvar (world): in the place above the heart, a knowledge of Mahar world: in the throat, a knowledge of Jana world : in the middle of the brows, a knowledge of Tapa world: in the head, a knowledge of Satya world.

"By conquering dharma and adharma, one knows the past and the future. By centring it on the sound of every creature, a knowledge of the cry (or language) of the

¹ These correspond severally to the several directions and the devatäs presiding over them, corresponding respectively to east, south-east, south-west, north-west, north-east.

³ The fourteen worlds, lokas and talas are referred to: the order in talas seems to be wrong, Talatala abould be in the middle.

animal is produced. By centring it on the sanchita-karma (past karma yet to be enjoyed), a knowledge of one's previous births arises in him. By centring it on the mind of another, a knowledge of the mind (or thoughts) of others is induced. By centring it on the kaya-rupa (or form of the body), other forms are seen. By fixing it on the bala (strength), the strength of persons like Hanuman is obtained. By fixing it on the sun, a knowledge of the worlds arises. By fixing it on the moon, a knowledge of the constellation is produced. By fixing it on the Dhruva (Polar star) a perception of its motion is induced. By fixing it on his own (Self), one acquires the knowledge of Purusha; on the navel, he attains a knowledge of the kaya-vyuha (mystical arrangement of all the particles of the body so as to enable a person to wear out his whole karma in one life): on the well of the throat, freedom from hunger and thirst arises: on the Kurma nadi (which is situated in the well of the throat), a firmness (of concentration) takes place. By fixing it on the tara (pupil of the eye), he obtains the sight of the siddhas (spiritual personages). By conquering the ākās in the body, he is able to soar in the akas: (in short) by centring the mind in any place, he conquers the siddhis appertaining to that place.

"Then comes pratyāhāra, which is of five kinds. It is the drawing away of the organs from attaching themselves to the objects of senses. Contemplating upon everything that one sees as Āṭmā is pratyāhāra. Renouncing the fruits of one's daily actions is pratyāhāra. Turning away from all objects of sense is pratyāhāra. Dhāraṇā in the eighteen important places (mentioned below) is pratyāhāra, (viz.,) the feet, the toes, the ankles, the calves, the knees, the thighs, the anus, the penis, the navel, the heart, the well of the throat, the palate, the nose, the eyes, the middle of the brows, the forehead, and the head in ascending and descending orders.

"Then (comes) dhāraṇā. It is of three kinds, (viz.,) fixing the mind in the Aṭmā, bringing the external ākās into the ākas of the heart and contemplating the five mūrţis (forms of devaţās) in the five elements—earth, āpas, fire, vāyu, and ākās. "Then comes dhyana. It is of two kinds, saguna (with gunas or quality) and nirguna (without quality). Saguna is the meditation of a murti. Nirguna is on the reality of Self.

"Samādhi is the union of the Jīvātmā (individual self) and the Paramātmā (higher self) without the threefold state, (viz., the knower, the known, and the knowledge). It is of the nature of extreme bliss and pure consciousness.

"Thus ends the first chapter of Sandilya Upanishad."

CHAPTER II

Then the Brahmarshi Sandilya not obtaining the knowledge of Brahman in the four Vedas, approached the Lord Atharvan and asked him: "What is it? Teach me the science of Brahman by which I shall obtain that which is most excellent."

Atharvan replied: "O Sandilya, Brahman is satya, vijnana and ananta in which all this (world) is interwoven, warp-wise and woof-wise, from which all originated and into which all are absorbed, and which being known makes everything else known. It is without hands and feet, without eyes and ears, without tongue or without body, and is unreachable and undefinable. From which, vak (speech) and mind return, being unable to obtain (or reach) It. It is to be cognised by jñāna and yoga.1 From which, prajñā of old sprang. That which is one and non-dual, that which pervades everything like akas, which is extremely subtle, without a blemish, actionless, sat (be-ness) only, the essence of the bliss of consciousness, beneficent, calm and immortal and which is beyond. That is Brahman. Thou art That. Know That by wisdom. He who is the one, the shining, the giver of the power of Atma, the omniscient, the lord of all, and the inner soul of all beings, who lives in all beings, who is hidden in all beings and the source of all beings, who is reachable only through yoga and who creates, supports and destroys everything-He is Atma. Know the several worlds in the Atma. Do not grieve, O knower of Atma, thou shalt reach the end of pains,"

¹ Some texts leave the words " and yoga".

CHAPTER III

Then Sandilya questioned Atharvan thus: "From the Brahman that is Om, imperishable, actionless, beneficial, sat (be-ness) only and supreme, how did this universe arise? How does it exist in It? And how is it absorbed in It? Please solve me this doubt."

Atharvan replied: The Supreme Brahman, the Truth, is the imperishable and the actionless. Then from the formless Brahman, three forms (or aspects) arose, (viz.,) nishkalā (partless,) sakalā (with parts), and sakalā-nishkalā (with and without parts). That which is satya, vijñāna and ānanda, That which is actionless, without any impurity, omnipresent, extremely subtle, having faces in every direction, undefinable and immortal-that is His nishkalā aspect. Mahesvara (the great Lord) who is black and yellow rules, with avidya, mulaprakṛṭi or māyā that is red, white, and black, and that is co-existent with This is his sakalā-nishkalā aspect. Then the Lord desired (or willed) by his spiritual wisdom (thus): May I become many?; may I bring forth? Then from this Person who was contemplating and whose desires are fulfilled, three letters sprang up. Three vyāhrtis,1 the three-footed Gāyatri,2 the three Vedas, the three devas, the three varnas (colours or castes) and the three fires sprang. That Supreme Lord who is endowed with all kinds of wealth, who is all pervading, who is situated in the hearts of all beings, who is the Lord of maya and whose form is māyā-He is Brahmā. He is Vishņu: He is Rudra: He is Indra: He is all the devas: He is all the bhūtas (elements or beings): He only is before: He only is behind: He only is on our left: He only is on our right: He only is below: He only is above: He only is the all. That form of him as Dattatreya," who sports with his Sakti, who is kind to his devotees, who is brilliant as fire, resembling the petals or a red lotus and is of four hands, who is mild and shines sinlessly-this is His sakalā form."

^{1 --} These relate to the Gayatri mantras depending upon sound.

³ According to Bhagavata, he is one of the minor incarnations of Vishau.

Then Sandilya questioned Atharvan, "O Lord, that which is Sat only and the essence of the bliss of consciousness—why is He called Parabrahman?"

Atharvan replied: "Because He increases brhafi and causes to increase everything (brhanti); so he is called Parabrahman. Why is He called Atma? Since He obtains (apnoti) everything. since He takes back everything and since He is everything, so he is called Atma. Why is He called Mahesvara (the great Lord)? Since by the sound of the words Mahat-Isa (the great Lord) and by His own power, the great Lord governs everything. Why is He called Dattatreya? Because the Lord being extremely pleased with Atri (Rshi) who was performing a most difficult penance and who had expressed his desire to see Him who is light itself, offered Himself (datta) as their son, and because the woman Anasuya was his mother and Atri was his father. Therefore he who knows the (secret) meaning knows everything. He who always contemplates on the supreme that It is himself becomes a knower of Brahman. Here these slokas (stanzas) occur (to memory). 'He who contemplates always the Lord of Lords and the ancient thus-as Dattatreya, the beneficent, the calm, of the colour of sapphire, one who delights in his own maya and the Lord who has shaken off everything, as naked and as one whose whole body is besmeared with the holy ashes, who has matted hair, who is the Lord of all, who has four arms, who is bliss in appearance, whose eyes are like full-blown lotus, who is the store of jñāna and yoga, who is the spiritual instructor of all the worlds and who is dear to all the yogins, and one who is merciful towards His devotees. who is the witness of all and who is worshipped by all the siddhas is freed from all sins and will attain (the Spirit).'

"On Satyam (truth). Thus ends the Upanishad."

YOGATATTVA-UPANISHAD

OF

KRSHNA-YAJURVEDA

I SHALL now describe yoga-tattva (yoga-truth) for the benefit of vogins who are freed from all sins through the hearing and the studying of it. The supreme Parasha called Vishna, who is the great yogin, the great being and the great tapasvin, is seen as a lamp in the path of the truth. The Grandfather (Brahmā) having saluted the Lord of the universe (Vishnu) and having paid Him due respects, asked Him (thus): "Pray, explain to us the truth of yoga which includes in it the eight subservients." To which Hrshikesa (the Lord of the senses or Vishnu) replied thus: "Listen. I shall explain its truth. All souls are immersed in happiness and sorrow through the snare of maya. Kaivalya, the supreme seat, is the path which gives them emancipation, which rends asunder the snare of maya, which is the destroyer of birth, old age and disease and which enables one to overcome death. There are no other paths to salvation. Those who go round the net of Sastras are deluded by that knowledge. It is impossible even for the Devas to describe that indescribable state. How can that which is self-shining be illuminated by the Sastras? That only which is without parts and stains and which is quiescent beyond all and free from decay becomes the jiva (self) on account of the results of past virtues and sins. How did that which is the seat of Paramatma, is eternal, and above the state of all existing things and is of the form of wisdom and without stains attain the state of jiva? A bubble arose in it as in water and in this (bubble) arose

ahankāra. To it arose a ball (of body) made of the five (elements) and bound by dhāţus. Know that to be jīva which is associated with happiness and misery and hence is the term jīva applied to Paramāṭmā which is pure. That jīva is considered to be the kevala (alone) which is freed from the stains of passion, anger, fear, delusion, greed, pride, lust, birth, death, miserliness, swoon, giddiness, hunger, thirst, ambition, shame, fright, heart-burning, grief and gladness.

"So I shall tell you the means of destroying (these) sins. How could jñāna capable of giving moksha arise certainly without yoga? And even yoga becomes powerless in (securing) moksha when it is devoid of jñāna. So the aspirant after emancipation should practise (firmly) both yoga and jñāna. The cycle of births and deaths comes only through ajñāna and perishes only through jñāna. Jñāna alone was originally. It should be known as the only means (of salvation). That is jñāna through which one cognises (in himself) the real nature of kaivalya as the supreme seat, the stainless, the partless, and of the nature of Sachchidānanda without birth, existence and death and without motion and jñāna.

"Now I shall proceed to describe yoga to you. Yoga is divided into many kinds on account of its actions: (viz.) Mantrayoga, Layayoga, Hathayoga, and Rajayoga, There are four states common to all these: (viz.,) Arambha, Ghata, Parichaya, and Nishpatti. O Brahma, I shall describe these to you. Listen attentively. One should practise the Mantra along with its matrikas (proper intonations of the sounds) and others for a period of twelve years; then he gradually obtains wisdom along with the siddhis, (such as) anima, etc. Persons of weak intellect who are the least qualified for yoga practise this. The (second) Laya-yoga tends towards the absorption of the chitta and is described in myriads of ways; (one of which is)-one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping, or eating. This is called Laya-yoga. Now hear (the description of) Hatha-yoga. This yoga is said to possess (the following) eight subservients, yama (forbearance), niyama (religious observance), asana

(posture), pranayama (suppression of breath), pratyahara (subjugation of the senses), dharana (concentration), dhyana, the contemplation on Hari in the middle of the evebrows and samadhi that is the state of equality. Mahamudra, Mahabandha and Khechari, Jalandhara, Uddiyana, and Mülabandha, uttering without intermission Pranava (Om) for a long time, and hearing the exposition of the supreme truths, Vajroli, Amaroli and Sahajoli, which form a triad-all these separately I shall give a true description of. O four-faced one (Brahmā), among (the duties of) yama moderate eating-and not others-forms the principal factor; and non-injury is most important in nivama. (The chief postures are) four (viz.,) Siddha, Padma, Simha and Bhadra. During the early stages of practice, the following obstacles take place, O four-faced one, (viz.,) laziness, idle talk, association with bad characters, acquisition of mantras, etc., playing with metals (alchemy) and woman, etc., and mirage. A wise man having found out these should abandon them by the force of his virtues. Then assuming Padma posture, he should practise pranayama. He should erect a beautiful monastery with a very small opening and with no crevices. It should be well pasted with cow-dung or with white cement. It should be carefully freed from bugs, mosquitoes and lice. It should be swept well every day with a broom. It should be perfumed with good odours; and fragrant resins should burn in it. Having taken his seat neither too high nor too low on a cloth, deerskin and kusa grass spread, one over the other, the wise man should assume the Padma posture and keeping his body erect and his hands folded in respect, should salute his tutelary deity. Then closing the right nostril with his right thumb, he should gradually draw in the air through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel it through the left nostril. Drawing the air through that nostril by which he expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the

hand, neither very slowly nor very rapidly, and snapping the fingers once is called a matra. Drawing the air through the left nostril for about sixteen matras and having retained it (within) for about sixty-four matras, one should expel it again through the right nostril for about thirty-two matras. Again fill the right nostril as before (and continue the rest). Practise cessation of breath four times daily (viz.,) at sunrise, noon, sunset and midnight, till eighty (times are reached). By a continual practice for about three months, the purification of the nadis takes place. When the nadis have become purified, certain external signs appear on the body of the yogin. I shall proceed to describe them. (They are) lightness of the body, brilliancy of complexion, increase of the gastric fire, leanness of the body, and along with these, absence of restlessness in the body. The proficient in yoga should abandon the food detrimental to the practice of yoga. He should give up salt, mustard, things sour, hot, pungent, or bitter, vegetables, asafætida, etc., worship of fire, women, walking, bathing at sunrise, emaciation of the body by fasts, etc. During the early stages of practice, food of milk and ghee is ordained; also food consisting of wheat, green pulse and red rice are said to favour the progress. Then he will be able to retain his breath as long as he likes. By thus retaining the breath as long as he likes, kevala kumbhaka (cessation of breath without inspiration and expiration) is attained. When kevala kumbhaka is attained by one, and thus expiration and inspiration are dispensed with, there is nothing unattainable in the three worlds to him. In the commencement (of his practice), sweat is given out; he should wipe it off. Even after that, owing to the retaining of the breath, the person practising it gets phlegm. Then by an increased practice of dhāraṇā, sweat arises. As a frog moves by leaps, so the yogin sitting in the Padma posture moves on the earth. With a (further) increased practice, he is able to rise from the ground. He, while scated in Padma posture, levitates. There arises to him the power to perform extraordinary feats. He does (or should) not disclose to others his feats of great powers (in the path). Any pain small or great, does not affect the yogin. Then excretions and sleep are diminished; tears, rheum in the eye, salivary flow, sweat and bad smell in the mouth do not arise in him. With a still further practice, he acquires great strength by which he attains Bhūchara siddhi, which enables him to bring under his control all the creatures that tread this earth; tigers, sarabhas, elephants, wild bulls or lions die on being struck by the palm of the vogin. He becomes as beautiful as the god of love himself. All females being taken up with the beauty of his person will desire to have intercourse with him. If he so keeps connection, his virility will be lost; so abandoning all copulation with women, he should continue his practice with great assiduity. By the preservation of the semen, a good odour pervades the body of the yogin. Then sitting in a secluded place, he should repeat Pranava (OM) with three pluta-matras (or prolonged intonation) for the destruction of his former sins. The mantra, Pranava (OM) destroys all obstacles and all sins. By practising thus he attains the arambha (beginning or first) state.

"Then follows the ghata (second state)-one which is acquired by constantly practising suppression of breath. When a perfect union takes place between prana and apana, manas and buddhi, or jivātmā and Paramātmā without opposition, it is called the ghata state. I shall describe its signs. He may now practise only for about one-fourth of the period prescribed for practice before. By day and evening, let him practise only for a yāma (3 hours). Let him practise kevala kumbhaka once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called pratyahara. Whatever he sees with his eyes, let him consider as Atmā. Whatever he hears with his ears let him consider as Atma. Whatever he he smells with his nose let him consider as Atma. Whatever he tastes with his tongue let him consider as Atmā. Whatever the yogin touches with his skin let him consider as Aţmā. The yogin should thus unwearied gratify his organs of sense for a period of one yama every day with great effort. Then various wonderful powers are attained by the yogin, such as clairvoyance,

An animal said to have eight legs and to be stronger than lion.

clairaudience, ability to transport himself to great distances within a moment, great power of speech, ability to take any form, ability to become invisible, and the transmutation of iron into gold when the former is smeared over with his excretion.

"That yogin who is constantly practising yoga attains the power to levitate. Then should the wise yogin think that these powers are great obstacles to the attainment of yoga, and so he should never take delight in them. The king of yogins should not exercise his powers before any person whatsoever. He should live in the world as a fool, an idiot, or a deaf man, in order to keep his powers concealed. His disciples would, without doubt, request him to show his powers for the gratification of their own desires. One who is actively engaged in one's duties forgets to practise (yoga); so he should practise day and night yoga without forgetting the words of the guru. Thus passes the ghata state to one who is constantly engaged in yoga practice. To one nothing is gained by useless company, since thereby he does not practise yoga, So one should with great effort practise yoga. Then by this constant practice is gained the parichaya state (the third state). Vāyu (or breath) through arduous practice pierces along with agni the Kundalini through thought and enters the Sushumna uninterrupted. When one's chitta enters Sushumna along with prana, it reaches the high seat (of the head probably) along with prāņa.

"There are the five elements (viz.,) pṛṭhivī, āpas, agni, vāyu and ākās. To the body of the five elements, there is the fivefold dhāraṇā. From the feet to the knees is said to be the region of pṛṭhivī, is four-sided in shape, is yellow in colour and has the varṇa (or letter) La. Carrying the breath with the letter La along the region of earth (viz., from the foot to the knees) and contemplating upon Brahmā with four faces and four mouths and of a golden colour, one should perform dhāraṇā there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element. The region of āpas is said to

extend from the knees to the anus. Apas is semi-lunar in shape and white in colour and has Va for its bija (seed) letter. Carrying up the breath with the letter Va along the region of apas, he should contemplate on the God Narayana having four arms and a crowned head, as being of the colour of pure crystal, as dressed in orange clothes and as decayless; and practising dharana there for a period of two hours, he is freed from all sins. Then there is no fear for him from water, and he does not meet his death in water. From the anus to the heart is said to be the region of agni. Agni is triangular in shape, of red colour, and has the letter Ra for its (bija) seed. Raising the breath made resplendent through the letter Ra along the region of fire, he should contemplate on Rudra, who has three eyes, who grants all wishes, who is of the colour of the midday sun, who is daubed all over with holy ashes and who is of a pleased countenance. Practising dharana there for a period of two hours, he is not burnt by fire even though his body enters the fire-pit. From the heart to the middle of the eyebrows is said to be the region of vayu. Vayu is hexangular in shape, black in colour and shines with the letter Ya. Carrying the breath along the region of vayu, he should contemplate on Isvara, the Omniscient, as possessing faces on all sides; and practising dhāraṇā there for two hours, he enters vayu and then akas. The yogin does not meet his death through the fear of vayu. From the centre of the eyebrows to the top of the head is said to be the region of akas, is circular in shape, smoky in colour and shining with the letter Ha. Raising the breath along the region of akas, he should contemplate on Sadasiva in the following manner, as producing happiness, as of the shape of bindu, as the great deva, as having the shape of akas, as shining like pure crystal, as wearing the rising crescent of moon on his head, as having five faces, ten heads and three eyes, as being of a pleased countenance, as armed with all weapons, as adorned with all ornaments, as having Uma (the goddess) in one-half of his body, as ready to grant favours, and as the cause of all the causes. By practising dharana in the region of akas, he obtains certainly the power of levitating in the ākās (ether). Wherever he stays, he enjoys supreme bliss. The proficient in yoga should practise these five dhāraṇās. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahmā.

"Then he should practise dharana for a period of six ghatikās (2 hours, 24 minutes). Restraining the breath in (the region of) akas and contemplating on the deity who grants his wishes-this is said to be saguna' dhyana capable of giving (the siddhis) anima, etc. One who is engaged in nirgunal dhyana attains the stage of samadhi. Within twelve days at least, he attains the stage of samadhi. Restraining his breath, the wise one becomes an emancipated person. Samadhi is that state in which the jīvātmā (lower self) and the Paramātmā (higher self) are differenceless (or of equal state). If he desires to lay aside his body, he can do so. He will become absorbed in Parabrahman and does not require utkranti (going out or up). But if he does not so desire, and if his body is dear to him, he lives in all the worlds possessing the siddhis of anima, etc. Sometimes he becomes a deva and lives honoured in svarga; or he becomes a man or an yaksha through his will. He can also take the form of a lion, tiger, elephant, or horse through his own will. The yogin becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure but the result is the same.

"Place the left heel pressed on the anus, stretch the right leg and hold it firmly with both hands. Place the head on the breast and inhale the air slowly. Restrain the breath as long as you can and then slowly breathe out. After practising it with the left foot, practise it with the right. Place the foot that was stretched before on the thigh. This is mahābandha and should be practised on both sides. The yogin sitting in mahābandha and having inhaled the air with intent mind, should stop the course of vāya (inside) by means of the throat-mudrā, and occupying the two sides (of the throat) with speed. This is called mahāvedha and is frequently practised by the siddhas. With the tongue thrust

h Lit., " with gupas" and " without gupas".

into the interior cavity of the head (or throat) and with the eyes intent on the spot between the eyebrows, this is called khecharimudra. Contracting the muscles of the neck and placing the head with a firm will on the breast, this is called the jālandhara (bandha) and is a lion to the elephant of death. That bandha by which prana flies through Sushumna is called nddivanabandha by the yogins. Pressing the heel firmly against the anus, contracting the anus and drawing up the apana, this is said to be yonibandha. Through mulabandha, prana and apāna as well as nāda and bindu are united and gives success in yoga: there is no doubt about this. To one practising in a reversed manner (or on both sides) which destroys all diseases, the gastric fire is increased. Therefore a practitioner should collect a large quantity of provisions, (for) if he takes a small quantity of food, the fire (within) will consume his body in a moment.

"On the first day, he should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and greyness of hair will disappear within three months. He who practises only for a period of a vāma (twenty-four minutes) every day conquers time. He who practises vajroli becomes a yogin and the repository of all siddhis. If the voga siddhis are ever to be attained, he only has them within his reach. He knows the past and the future and certainly moves in the air. He who drinks of the nectar thus is rendered immortal day by day. He should daily practise vajroli. Then it is called amaroli. Then he obtains the rajayoga and certainly he does not meet with obstacles. When a yogin fulfils his action by rajayoga, then he certainly obtains discrimination and indifference to objects. Vishnu, the great yogin, the grand one of great austerities and the most excellent Parusha is seen as a lamp in the path of truth.

"That breast from which one suckled before (in his previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his mother will now be wife and she who is now wife is (or will be) verily mother. He who is now father will be again son, and he who is now son will be again father. Thus are the egos of this world wandering in the womb of birth and death like a bucket in the wheel of a well and enjoying the worlds. There are the three worlds, three vedas, three sandhyas, (morning, noon and evening), three svaras (sounds), three agnis, and gunas, and all these are placed in the three letters (OM). He who understands that which is indestructible and is the meaning of the three (OM)-by him are all these worlds strung. This is the Truth, the supreme seat. As the smell in the flower, as the ghee in the milk, as the oil in the gingelly seed and as the gold in the quartz, so is the lotus situated in the heart. Its face is downwards and its stem upwards. Its bindu is downwards and in its centre is situated manas. By the letter A, the lotus becomes expanded; by the letter U, it becomes split (or opened), by the letter M, it obtains nada; and the ardhamatra (half-metre) is silence. The person engaged in yoga obtains the the supreme seat, which is like a pure crystal, which is without parts and which destroys all sins. As a tortoise draws its hands and head within itself, so drawing in air thus and expelling it through the nine holes of the body, he breathes upwards and forwards. Like a lamp in an air-tight jar which is motionless, so that which is seen motionless through the process of yoga in the heart and which is free from turmoil, after having been drawn from the nine holes, is said to be Atma alone."

DHYANABINDU-UPANISHAD'

OF

SAMAVEDA

Even if sin should accumulate to a mountain extending over many yojanas (distance), it is destroyed by dhyanayoga. At no time has been found a destroyer of sins like this. Bijākshara (seed-letter) is the supreme bindu. Nada (spiritual sound) is above it. When that nada ceases along with letter, than the nada-less is supreme state. That yogin who considers as the highest that which is above nada, which is anahata, has all his doubts destroyed. If the point of a hair be divided into one-hundred thousand parts, this (nada) is one-half of that still further divided; and when (even) this is absorbed, the yogin attains to the stainless Brahman. One who is of a firm mind and without the delusion (of sensual pleasures) and ever resting in Brahman, should see like the string (in a rosary of beads) all creatures (as existing) in Atma like odour in flowers, ghee in milk, oil in gingelly seeds and gold in quartz. Again just as the oil depends for its manifestation upon gingelly seeds and odour upon flowers, so does the Purusha depend for its existence upon the body, both external and internal. The tree is with parts and its shadow is without parts but with and without parts, Atma exists everywhere.

The one akshara (letter Om) should be contemplated upon as Brahman by all who aspire for emancipation. Prthivī, agni, rgveda, bhūḥ and Brahmā—all these (are absorbed) when Akāra

¹ The Upanishad of the seed of meditation.

³ Of the heart.

(A), the first ams'a (part) of pranava (OM) becomes absorbed. Antariksha, yajurveda, väyu, bhuvah and Vishnu, the Janardana-all these (are absorbed) when Ukara (U), the second amsa of pranava becomes absorbed. Dyur, sun, samaveda, suvah and Mahesvara-all these (are absorbed) when Makara (M), the third amsa of pranava becomes absorbed. Akāra is of (pīta) yellow colour and is said to be of rajoguna; Ukāra is of white colour and of sattvaguna; Makara is of dark colour and of tamoguna. He who does not know Omkāra as having eight angas (parts), four padas (feet), three sthanas (seats) and five devatas (presiding deities) is not a Brahmana. Pranava is the bow. Atma is the arrow and Brahman is said to be the aim. One should aim at it with great care and then he, like the arrow, becomes one with It. When that Highest is cognised, all karmas return (from him, vis., do not affect him). The Vedas have Omkara as their cause. The swaras (sounds) have Omkara as their cause. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their cause. The short (accent of Om) burns all sins, the long one is decayless and the bestower of pros-United with ardhamatra (half-metre of OM), the pranaya becomes the bestower of salvation. That man is the knower of the Vedas who knows that the end (viz., ardhamatra) of pranava should be worshipped (or recited) as uninterrupted as the flow of oil and (resonnding) as long as the sound of a bell. One should contemplate upon Omkāra as Isvara resembling an unshaken light, as of the size of a thumb and as motionless in the middle of the pericarp of the lotus of the heart. Taking in vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by circling flames. Brahmā is said to be inspiration; Vishņu is said to be cessation (of breath), and Rudra is said to be expiration. These are the devațăs of pranayama. Having made Ațma as the (lower) arani (sacrificial wood) and pranava as the upper arani, one should see the God in secret through the practice of churning which is dhyana. One should practise restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound, until it ceases completely. Those who look upon Om as of the form of Hamsa staying in all, shining like crores of suns, being alone, staying in gamagama (ever going and coming) and being devoid of motion—at last such persons are freed from sin. That manas which is the author of the actions (viz.), creation, preservation and destruction of the three worlds, is (then) absorbed (in the supreme One). That is the highest state of Vishnu.

The lotus of the heart has eight petals and thirty-two filaments. The sun is in its midst: the moon is in the middle of the sun. Agni is in the middle of the moon: the prabha (spiritual light) is in the middle of agni. Pītha (seat or centre) is in the midst of prabha, being set in diverse gems. One should meditate upon the stainless Lord Vāsudeva as being (seated) upon the centre of Pitha, as having Srivatsa1 (black mark) and Kaustubha (garland of gems) on his chest and as adorned with gems and pearls resembling pure crystal in lustre and as resembling crores of moons in brightness. He should meditate upon Maha-Vishnu as above or in the following manner. (That is) he should meditate with inspiration (of breath) upon Maha-Vishņu as resembling the atasī flower and as staying in the seat of navel with four hands; then with restraint of breath, he should meditate in the heart upon Brahma, the Grandfather as being on the lotus with the gaura (pale-red) colour of gems and having four faces: then through expiration, he should meditate upon the three-eyed Siva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins, being in that which is like the lotus facing down with its flower (or face) below and the stalk above or like the flower of a plantain tree, being of the form of all Vedas, containing one hundred petals and one hundred leaves and having the pericarp full-expanded. There he should meditate upon the sun, the moon and the agni, one above another. Passing above through the lotus which has the brightness of the sun, moon and agai, and taking its Hrim bija (letter), one leads his Atma firmly. He is the knower of Vedas

¹The black mark on the breast standing for mulaprakṛṭi and the garland for the five elements.

who knows the three seats, the three matras, the three Brahmas, the three aksharas (letters) and the three matras associated with the ardhamatra. He who knows that which is above bindu, nada and kala as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell—that man is a knower of the Vedas. Just as a man would draw up (with his mouth) the water through the (pores of the) lotus-stalk, so the yogin treading the path of yoga should draw up the breath. Having made the lotus-sheath of the form of ardhamatra, one should draw up the breath through the stalk (of the nadis Sushumna, Ida and Pingala) and absorb it in the middle of the eyebrows. He should know that the middle of the eyebrows in the forehead which is also the root of the nose is the seat of nectar. That is the great place of Brahman.

Postures, restraint of breath, subjugation of the senses dhāraṇā, dhyāna and samādhi are the six parts of yoga. There are as many postures as there are living creatures; and Mahesvara (the great Lord) knows their distinguishing features. Siddha, bhadra, simha and padma are the four (chief) postures. Múladhara is the first chakra. Svadhishthana is the second. Between these two is said to be the seat of youi (perineum), having the form of Kama (God of love). In the Adhara of the anus, there is the lotus of four petals. In its midst is said to be the youi called Kama and worshipped by the siddhas. In the midst of the youi is the Linga facing the west and split at its head like the gem. He who knows this, is a knower of the Vedas. A four-sided figure is situated above agni and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its sva (own) sound, having Svadhishthana as its adhishthana (seat), (or since sva or prāņa arises from it). The chakra Svādhishthāna is spoken of as the genital organ itself. The chakra in the sphere of the navel is called Manipuraka, since the body is pierced through by vayu like manis (gems) by string. The jiva (ego) urged to actions by its past virtuous and sinful karmas whirls about in this great chakra of twelve ' spokes, so long as it

¹ In other places, it is ten.

does not grasp the truth. Above the genital organ and below the navel is kanda of the shape of a bird's egg. There arise (from it) nadis seventy-two thousand in number. Of these seventy-two are generally known. Of these, the chief ones are ten and carry the pranas. Ida, Pingala, Sushumna, Gandhari, Hastijihvā, Pūshā, Yasasvinī, Alambusā, Kuhūh and Sankhinī are said to be the ten. This chakra of the nadis should ever be known by the yogins. The three nadis Ida, Pingala and Sushumna are said to carry prana always and have as their devatas, moon, sun and agni. Ida is on the left side and Pingala on the right side, while the Sushumna is in the middle. These three are known to be the paths of prāṇa. Prāṇa, Apāna, Samāna, Udāna, and Vyāna; Nāga, Kūrma, Kṛkara, Devadaṭṭa and Dhanañjaya; of these, the first five are called pranas, etc., and last five Naga, etc. are called vayus (or sub-pranas). All these are situated (or run along) the one thousand nadis, (being) in the form of (or producing) life. Jiva which is under the influence of prana and apana goes up and down. Jiva on account of its ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the bat of the band springs up, so jiva ever tossed by prana and apana is never at rest. He is knower of yoga who knows that prana always draws itself from apāna and apāna draws itself from prāņa, like a bird (drawing itself from and yet not freeing itself) from the string (to which it is tied).

The jiva comes out with the letter Ha and gets in again with the letter Sa. Thus jiva always utters the mantra 'Hamsa,' 'Hamsa'. The jiva always utters the mantra twenty-one thousand and six hundred times in one day and night. This is called Ajapā Gāyaṭrī and is ever the bestower of nirvāṇa to the yogins. Through its very thought, man is freed from sins. Neither in the past nor in the future is there a science equal to this, a japa equal to this or a meritorious action equal to this. Paramesvarī (viz., kuṇdalinī sakṭi) sleeps shutting with her mouth that door which leads to the decayless Brahma-hole. Being aroused by the contact of agai with manas and prāṇa, she takes the form of a needle and pierces up through Sushumnā. The

vogin should open with great effort this door which is shut. Then he will pierce the door to salvation by means of kundalini. Folding firmly the fingers of the hands, assuming firmly the Padma posture, placing the chin firmly on the breast and fixing the mind in dhyana, one should frequently raise up the apana, fill up with air and then leave the prana. Then the wise man gets matchless wisdom through (this) sakti. That yogin who assuming Padma posture worships (i.e., controls) vāya at the door of the nadis and then performs restraint of breath is released without doubt. Rubbing off the limbs the sweat arising from fatigue, abandoning all acid, bitter and saltish (food), taking delight in the drinking of milk and rasa, practising celibacy, being moderate in eating and ever bent on yoga, the yogin becomes a siddha in little more than a year. No inquiry need be . made concerning the result. Kundalini sakti, when it is up in the throat, makes the yogi get siddhi. The union of prana and apana has the extinction of urine and fæces.

One becomes young even when old through performing mulabandha always. Pressing the yoni by means of the heels and contracting the anus and drawing up the apana-this is called mulabandha. Uddiyana bandha is so called because it is (like) a great bird that flies up always without rest. One should bring the western part of the stomach above the navel. This Uddivana bandha is a lion to the elephant of death, since it binds the water (or nectar) of the akas which arises in the head and flows down. The Jalandhara bandha is the destroyer of all the pains of the throat. When this Jalandhara bandha which is destroyer of the pains of the throat is performed, then nectar does not fall on agni nor does the vayn move. When the tongue enters backwards into the hole of the skull, then there is the mudra of vision latent in the eyebrow called khechari. He who knows the mudra, khechari has not disease, death, sleep, hunger, thirst, or swoon. He who practises this mudra is not affected by illness or karma; nor is he bound by the limitations of time. Since chitta moves in the kha (ākās') and since the tongue has entered (in the mudra) kha (viz., the hole in the mouth), therefore the mudra is called khechari and worshipped by the siddhas. He whose hole (or passage) above the uvula is closed (with the tongue backwards) by means of khecharimudra never loses his virility, even when embraced by a lovely woman. Where is the fear of death, so long as the bindu (virility) stays in the body. Bindu does not go out of the body, so long as the khecharimudra is practised. (Even) when bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by violent effort through yonimudra. This bindu is twofold, white and red. The white one is called sukla and the red one is said to contain much rajas. The rajas which stays in yoni is like the colour of a coral. The bindu stays in the seat of the genital organs. The union of these two is very rare. Bindu is siva and rajas is sakti. Bindu is the moon and rajas is the sun. Through the union of these two is attained the highest body; when rajas is roused up by agitating the sakti through vayu which unites with the sun, thence is produced the divine form. Sukla being united with the moon and rajas with the sun, he is a knower of yoga who knows the proper mixture of these two. The cleansing of the accumulated refuse, the unification of the sun and the moon and the complete drying of the rasas (essences), this is called mahamudra. Placing the chin on the breast, pressing the anus by means of the left heel, and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called mahamudra, the destroyer of the sins of men.

Now I shall give a description of Atmā. In the seat of the heart is a lotus of eight petals. In its centre is jīvāṭmā of the form of jyoṭis and atomic in size, moving in a circular line. In it is located everything. It knows everything. It does everything. It does all these actions attributing everything to its own power, (thinking) I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, etc. When it rests on the eastern petal which is of sveta (white) colour, then it has a mind (or is inclined) to dharma with bhakṭi (devotion). When it rests on the southeastern petal, which is of rakṭa (blood colour), then it is inclined

to sleep and laziness. When it rests on the southern petal, which is of kṛshṇa (black) colour, then it is inclined to hate and anger. When it rests on the south-western petal which is of nila (blue) colour, then it gets desire for sinful or harmful actions. When it rests on the western petal which is of crystal colour, then it is inclined to flirt and amuse. When it rests on the north-western petal which is of ruby colour, then it has a mind to walk, rove and have vairagya (or be indifferent). When it rests on the northern petal which is pita (yellow) colour, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal which is of vaidūrya (lapis lazuli) colour, then it is inclined to amassing money, charity and passion. When it stays in the interspace between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of the equilibrium of) vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and is blissful. When the eye is pained (after a day's work), then in order to remove (its) pain, it makes first a circular line and sinks in the middle. The first line is of the colour of bandhuka flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility, (sacred) words, etc. Then there arises much fatigue. In order to remove this fatigue, it circles the second line and sinks in the middle. The second is of the colour of (the insect) Indragopa (of red or white colour). Then comes the state of dreamless sleep.

During the dreamless sleep, it has only the thought connected with Paramesvara (the highest Lord) alone. This state is of the nature of eternal wisdom. Afterwards it attains the nature of the highest Lord (Paramesvara). Then it makes a round of the third circle and sinks in the middle. The third circle is of the colour of padmarāga (ruby). Then comes the state of turya (the fourth). In turya, there is only the connection of Paramatmā. It attains the nature of eternal wisdom. Then one should gradually attain the quiescence of buddhi with

self-control. Placing the manas in Āṭmā, one should think of nothing else. Then causing the union of prāṇa and apāna, he concentrates his aim upon the whole universe being of the nature of Āṭmā. Then comes the state of turyāṭiṭa (viz., that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, etc.). He stays here as long as he should wear his body. Then he attains the nature of Paramāṭmā and attains emancipation through this means. This alone is the means of knowing Āṭmā.

When vayu (breath) which enters the great hole associated with a hall where four roads meet gets into the half of the well-placed triangle, then is Achyuta (the indestructible) seen. Above the aforesaid triangle, one should meditate on the five bija (seed) letters of (the elements) prthivi, etc., as also on the five pranas, the colour of the bijas and their position. The letter q 2 is the bija of prana and resembles the blue cloud. The letter 7 is the bija of agni, is of apana and resembles the sun. The letter & is the bija of prthivi, is of vyana and resembles bandhûka flower. The letter q is the bija of jîva (or vayu), is of ndana and is of the colour of the conch. The letter g is the bīja of ākās, is of samāna, and is of the colour of crystal. Prāna stays in the heart, navel, nose, ear, foot, finger, and other places, travels through the seventy-two thousand nadis, stays in the twenty-eight crores of hair-pores and is yet the same everywhere. It is that which is called jiva. One should perform the three, expiration, etc., with a firm will and great control: and drawing in everything (with the breath) in slow degrees, he should bind prana and apana in the cave of the lotus of the heart and utter pranava, having contracted his throat and the genital organ. From the Muladhara (to the head) is the Sushumna resembling the shining thread of the lotus. The nada is located in the Vinadanda (spinal column); that sound from its middle resembles (that of) the conch, etc. When it goes to the hole of the akas, it resembles that of the peacock. In the middle of the cave of the

¹ Probably it refers to the triangle of the initiates.

There seems to be some mistake in the original.

skull between the four doors shines Atmā, like the sun in the sky. Between the two bows in the Brahma-hole, one should see Purusha with sakti as his own Atmā. Then his manas is absorbed there. That man attains kaivalya who understands the gems, moonlight, nāḍa, binḍu, and the seat of Mahesvara (the great Lord).

Thus is the Upanishad.

HAMSA'-UPANISHAD

OF

SUKLA-YAJURVEDA

GAUTAMA addressed Sanatkumära thus: "O Lord, thou art the knower of all dharmas and art well versed in all Sastras, pray tell me the means by which I may obtain a knowledge of Brahmavidyā. Sanatkumāra replied thus:

"Hear, O Gautama, that Tattva as expounded by Pārvaṭī after inquiring into all dharmas and ascertaining Siva's opinion. This treatise on the nature of Hamsa which gives the fruit of bliss and salvation and which is like a treasure to the yogin, is (a) very mystic (science) and should not be revealed (to the public).

"Now we shall explain the true nature of Hamsa and Paramahamsa for the benefit of a brahmachārin (a seeker after Brahman or celibate), who has his desires under control, is devoted to his guru and always contemplates (as) Hamsa, and realises thus: It (Hamsa) is permeating all bodies like fire (or heat) in all kinds of wood or oil in all kinds of gingelly seeds. Having known (It) thus, one does not meet with death.

"Having contracted the anus (with the heels pressed against it), having raised the vayu (breath) from (Mūla) Adhara

¹ This word "Hamsa" is very mysterious and has manifold meanings according to different standpoints. It is composed of Ham (or Aham) and Sa (ha), which mean "I" (am) "that". In its highest sense, it is Kālahamsa (or Parabrahman). It is also Brahmā when he has Hamsa (or swan) as the vehicle or Hamsa-vāhana. When Hamsa which is the manifestation of Prāṇa is applied to the human breath, we are said to exhale with Ha and to inhale with Sa. It is also called Ajapā-Gāyatri.

³ The different chakras of those that are above the anus, in the genitals, navel, heart, and throat, between the eyebrows and in the head.

(chakra), having made circuit thrice round Svāḍhishthāna, having gone to Maṇipūraka, having crossed Anāhaṭa, having controlled Prāṇa in Visuḍḍhi and then having reached Ājñā, one contemplates in Brahmaranḍhra (in the head), and having meditated there always 'I am of three māṭrās,' cognises (his Self) and becomes formless. The Sisna '(penis) has two sides (left and right from head to foot). This is that Paramahamsa (Supreme Hamsa or Higher Self) having the resplendence of crores of sups and by whom all this world is pervaded.

. "It (this Hamsa which has buddhi as vehicle) has eightfold vrtti. (When it is) in the eastern 1 petal, there is the inclination (in a person) to virtuous actions; in the south-eastern petal, there arise sleep, laziness, etc.; in the southern, there is the inclination to cruelty; in the south-western, there is the inclination to sins; in the western, there is the inclination to sensual sport; in the north-western, there arise the desire of walking, and others; in the northern, there arises the desire of lust; in the north-eastern, there arises the desire of amassing money; in the middle (or the interspaces between the petals), there is the indifference to material pleasures. In the filament (of the lotus), there arises the waking state; in the pericarp, there arises the svapna (dreaming state); in the bija (seed of pericarp), there arises the sushupti (dreamless sleeping state); when leaving the lotus, there is the turya (fourth state). When Hamsa is absorbed in Nada (spiritual sound), the state beyond the fourth is reached. Nada (which is at the end of sound and beyond speech and mind) is like a pure crystal extending from (Mula) Adhāra to Brahmarandhra. It is that which is spoken of as Brahmā and Paramātmā.

" (Here the performance of Ajapa Gayatri is given).

"Now Hamsa is the rshi; the metre is Avyakţā Gāyaţrī; Paramahamsa is the devaţā (or presiding deity) 'Ham' is the bija; 'Sa' is the sakţī; So'ham is the kīlaka.' Thus there are

 Kilaka means wedge. In the Ajapa mantra ' Hamsa-so'ham ', So'ham is the wedge to which the whole mantra is fastened.

¹ This is omitted in the Calcutta edition and seemingly makes no sense here.

This is how a commentator explains.
 This refers to the different petals in the heart. Vide the same in Narada-Parivrājaka and Dhyānabindu Upanishads.

six. There are 21,600 Hamsas (or breaths) in a day and night. (Salutation to) Surya, Soma, Nirañjana (the stainless) and Nirabhāsa (the universeless). Ajapā māntra. (May) the bodiless and subtle one guide (or illuminate my understanding). Vaushat to Agni-Soma. Then Anganyāsas and Karanyāsas occur (or should be performed after the mantras as they are performed before the mantras) in the heart and other (seats). Having done so, one should contemplate upon Hamsa as the Āṭmā in his heart. Agni and Soma are its wings (right and left sides); Omkāra is its head; Ukāra and bindu are the three eyes and face respectively; Rudra and Rudrānī (or Rudra's wife) are the feet kanthata (or the realisation of the oneness of jīvātmā or Hamsa, the lower self with Paramātmā or Paramahamsa, the Higher Self) is done in two ways, (samprajñāṭa and asamprajñāṭa).

"After that, Unmani" is the end of the Ajapā (mantra). Having thus reflected upon manas by means of this (Hamsa), one hears Nāḍa after the uttering of this japa (mantra) a crore of times. It (Nāḍa) is (begun to be heard as) of ten kinds. The first is chini (like the sound of that word); the second is chini-chini; the third is the sound of bell; the fourth is that of conch; the fifth is that of tantri (lute); the sixth is that sound of tāla (cymbals); the seventh is that of flute; the eighth is that of bheri (drum); the ninth is that of mṛḍaṅga (double drum); and the tenth is that of clouds (viz., thunder). He may experience the tenth without the first nine sounds (through the initiation of

^{&#}x27;One commentator gives the table for 21,600 thus : 60 breaths make one Prana : 6 Pranas, one nadi ; and 60 nadis, one day and night.

² The words are: Süryäya, Somäya, Nirabjanäya, Nirabhäsäya. It is with the pronunciation of these words that the different places in the body are touched, mis., Aiganyäsäs and Karanyäsäs are performed. The first word is pointed to the heart with the thumb; the second, to the head, and the third, to the hair of the head. With the last, a kavacha (armour) is made by circling the fingers round the head and then circling one hand over another. This process is carried on again after the pronunciation of Ajapä mantra which follows. Here Soma (moon) is that which is united with Umä or the emblem of the union of the lower and higher Selves. Sürya ar Sun is the causer of the state of one-ness.

³ As it stands, it means "the bodiless, the subtle and the guide. The original is Atanu Sukshmam Prachodayät.

The three eyes are the two eyes commonly now in use with the Divine eye.

¹ Contemplation with an object as seed and the seedless one.

A state above manas or when manas is transcended.

a guru). In the first stage, his body becomes chini-chini; in the second, there is the (bhañiana) breaking (or affecting) in the body; in the third, there is the (bhedana) piercing; in the fourth, the head shakes; in the fifth, the palate produces saliva; in the sixth, nectar is attained; in the seventh, the knowledge of the hidden (things in the world) arises; in the eighth, Parāvāk is heard; in the ninth, the body becomes invisible and the pure divine eye is developed; in the tenth, he attains Parabrahman in the presence of (or with) Atma which is Brahman. After * that, when manas is destroyed, when it which is the source of sankalpa and vikalpa disappears, owing to the destruction of these two, and when virtues and sins are burnt away, then he shines as Sadasiva of the nature of Sakti pervading everywhere, being effulgence in its very essence, the immaculate, the eternal, the stainless and the most quiescent Om. Thus is the teaching of the Vedas; and thus is the Upanishad."

AMRTANĀDA-UPANISHAD'

OF

KRSHNA-YAJURVEDA

THE wise, having studied the Sastras and reflected on them again and again and having come to know Brahman, should abandon them all like a firebrand. Having ascended the car of Om with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahmaloka intent on the worship of Rudra, should go in the chariot so long as he can go. Then abandoning the car, he reaches the place of the Lord of the car. Having given up matra, linga,2 and pada,3 he attains the subtle pada (seat or word) without vowels or consonants by means of the letter M without the svara (accent). That is called pratyahara when one merely thinks of the five objects of sense, such as sound, etc., as also the very unsteady mind as the reins of Atma. Pratyahara (subjugation of the senses), dhyana (contemplation), pranayama (control of breath), dharana (concentration), tarka and samadhi are said to be the six parts of voga. Just as the impurities of mountain-minerals are burnt by the blower, so the stains committed by the organs are burned by checking prana. Through pranayamas should be burnt the stains; through dharana, the sins; through pratyahara,

² It is said to be the subtle, gross and other microcoamic bodies. It also means sign.

³ It is said to be the macrocosmic bodies of Virât, etc. It means a word or letter.

¹ The Upanishad treating of Nada (spiritual sound) which is Amrta (nectar). Here Pranas are spoken of, as they produce Nada within and without.

In this classification, tarka is introduced newly. It means; the examination of the mind being attracted to objects and knowing that siddhis are impediments to progress.

the (bad) associations; and through dhyana, the godless qualities. Having destroyed the sins, one should think of Ruchira (the shining). Ruchira (cessation), expiration and inspiration-these three are pranayams of (rechaka, puraka and kumbhaka) expiration, inspiration and cessation of breath. That is called (one) pranayama when one repeats with a prolonged (or elongated) breath three times the Gäyatrī with its vyāhrtis and Pranava (before it) along with the siras 1 (the head) joining after it. Raising up the vayu from the akas (region, viz., the heart) and making the body void (of vayu) and empty and uniting (the soul) to the state of void, is called rechaka (expiration). That is called puraka (inspiration) when one takes in vayu, as a man would take water into his mouth through the lotus-stalk. That is called kumbhaka (cessation of breath) when there is no expiration or inspiration and the body is motionless, remaining still in one state. Then he sees forms like the blind, hears sounds like the deaf and sees the body like wood. This is the characteristic of one that has attained much quiescence. That is called dharana when the wise man regards the mind as sankalpa and merging sankalpa into Āţmā, contemplates upon his Āţmā (alone). That is called tarks when one makes inference which does not conflict with the Vedas. That is called samadhi in which one, on attaining it, thinks (all) equal.

Seating himself on the ground on a seat of kusa grass which is pleasant and devoid of all evils, having protected himself mentally (from all evil influences), uttering ratha-mandala, assuming either padma, svastika, or bhadra posture or any other which can be practised easily, facing the north and closing the nostril with the thumb, one should inspire through the other nostril and retain breath inside and preserve the Agni (fire). Then he should think of the sound (Om) alone. Om, the one letter is Brahman; Om should not be breathed out. Through this divine mantra (Om), it should be done many times to rid himself of

The vyährtis are Bhüh, Bhuvah, etc., and the head is Om, Apo, etc.

² Lit., car-circle which is a mystical chakra or diagram for invoking the devată; but some commentators make ratha mean Om; and mandala, the circle of Siva.

impurity. Then as said before, the mantra-knowing wise should regularly meditate, beginning with the navel upwards in the gross, the primary (or less) gross and subtle (states). The greatly wise should give up all (sight) seeing across, up or down, and should practise yoga always being motionless and without tremor. The union as stated (done) by remaining without tremor in the hollow stalk (viz., Sushumnā) alone is dhāranā. The yoga with the ordained duration of twelve matras is called (dhāranā). That which never decays is Akshara (Om) which is without ghosha (third, fourth, and fifth letters from K), consonant, vowel, palatal, guttural, nasal, letter R and sibilants. Prana travels through (or goes by) that path through which this Akshara (Om) goes. Therefore it should be practised daily, in order to pass along that (course). It is through the opening (or hole) of the heart, through the opening of vayu (probably navel), through the opening of the head and through the opening of moksha. They call it bila (cave), sushira (hole), or mandala (wheel).1

(Then about the obstacles of yoga). A yogin should always avoid fear, anger, laziness, too much sleep or waking and too much food or fasting. If the above rule be well and strictly practised each day, spiritual wisdom will arise of itself in three months without doubt. In four months, he sees the devas; in five months, he knows (or becomes) Brahmanishtha; and truly in six months he attains Kaivalya at will. There is no doubt.

That which is of the earth is of five māṭrās (or it takes five māṭrās to pronounce Pārṭhiva-Praṇava). That which is of water is of four māṭrās; of agni, three māṭrās; of vāyu, two; and of ākās, one. But he should think of that which is with no māṭrās. Having united Āṭmā with manas, one should contemplate upon Āṭmā by means of āṭmā. Prāṇā is thirty digits long. Such is the position (or range) of prāṇas. That is called Prāṇa which is the seat of the external prāṇas. The breaths by

¹ There are four openings in the body; three from which the astral, the lower mental and the higher mental bodies escape; the last being of turys.

³ As measured by the width of the middle finger: Yājūavalkya says, Prāṇa is 12 digits beyond the body.

day and night are numbered as 1,13,180. (Of the prāṇas) the first (viz.,) Prāṇa is pervading the heart; Apāna, the anus; Samāna, the navel; Udāna, the throat; and Vyāna, all parts of the body. Then come the colours of the five prāṇas in order. Prāṇa is said to be of the colour of a blood-red gem (or coral); Apāna which is in the middle is of the colour of Indragopa (an insect of white or red colour); Samāna is between the colour of pure milk and crystal (or oily and shining), between both (Prāṇa and Apāna): Udāna is apāṇdara (pale white); and Vyāna resembles the colour of archis (or ray of light). That man is never reborn wherever he may die, whose breath goes out of the head after piercing through this maṇdala (of the pineal gland). That man is never reborn.

One commentator makes it thus: Taking 21,600 for each of the five Primas. we get 1,08,000: for the five sub-primas, 5×1036 is 5,180. Hence the total is 1,13,180. Another commentator makes it 21,600 alone.

VARĀHA'-UPANISHAD

OF

KRSHNA-YAJURVEDA

CHAPTER I

The great sage Rbhu performed penance for twelve deva (divine) years. At the end of the time, the Lord appeared before him in the form of a boar. He said: "Rise, rise and choose your boon." The sage got up and having prostrated himself before him said: "O Lord, I will not, in my dream, wish of thee those things that are desired by the worldy. All the Vedas, Sastras, Itihasas and all the hosts of other sciences, as well as Brahma and all the other Devas, speak of emancipation as resulting from a knowledge of thy nature. So impart to me that science of Brahman which treats of thy nature."

Then the boar-shaped Bhagavān (Lord) said: "Some disputants hold that there are twenty-four tattvas (principles) and some thirty-six, whilst others maintain that there are ninety-six. I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, viz.: ear, skin, eye and others. The organs of action are five, viz.: mouth, hand, leg and others. Prāṇas (vital airs) are five; sound and others (viz., rudimentary principles) are five. Manas, buddhi, chiţţa and ahankāra are four; thus

¹ This means boar and refers to the incarnation of Vishou as a boar.

² Books such as Mahābhāraja and Rāmāyaņa.

² Praya, Apana, Udana, Vyana and Samana, having their respective places and functions in the body.

^{*} Sound, touch, form, taste and odonr.

³ Producing respectively uncertainty, certain knowledge, fluctuation of thought, and egoism and having certain centres in the body.

those that knew Brahman know these to be the twenty-four tattvas. Besides these, the wise hold the quintuplicated elements to be five, viz.: earth, water, fire, väyu and äkäs; the bodies to be three, viz.: the gross, the subtle and the kāraņa or causal; the states of consciousness to be three, viz.: the waking, the dreaming and the dreamless sleeping. The munis know the total collection of tativas to be thirty-six (conpled with jīva).

"With these tattvas, there are six changes, viz. : existence, birth, growth, transformation, decay and destruction. Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities. Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Passion, anger, avarice, delusion, pride and malice are the six kinds of foes. Visva, Taijasa and Prājūa 1 are the three aspects of the jīva. Sattva, rajas and tamas are the three gunas (qualities). Prarabdha, sanchita and agamin are the three karmas. Talking, lifting, walking, excreting and enjoying are the five actions (of the organs of action) : and there are also thought, certainty, egoism, compassion, memory (functions of manas, etc.,), complacency, sympathy and indifference: dik (the quarters), Vayu, Sun, Varuna, Asvini devas, Agni, Indra, Upendra, and Mrtyu (death) : and then the moon, the four-faced Brahma, Rudra, Kshetrajna, and Isvara. Thus these are the ninety-six tattvas. Those that worship, with devotion, me of the form of boar, who am other than the aggregate of these tattvas and am without decay are released from sjñāna and its effects and become jīvanmuktas. Those that know these ninety-six tattvas will attain salvation in whatever order of life they may be, whether they have matted hair or are of shaven head or have (only) their tuft of hair on. There is no doubt of this. Thus ends the first chapter."

¹ In the states of waking, dreaming and dreamless sleeping.

² Being past karmas now being enjoyed, past karmas being in store to be enjoyed hereafter and the karmas now produced to be enjoyed hereafter.

³ Presiding over water or tongue.

^{*} Presiding over odour or nose.

Presiding over leg or nether world.

^{*} Vide the translation of Sarvasara-Upanishad.

³ This refers to the several class of persons in different modes of life who wear their hair in different ways as yogins, ascetics and so on.

CHAPTER II

The great Rbhu (again) addressed the Lord of Lakshmi of the form of boar thus: "O Lord, please initiate me into the supreme Brahmavidyā (or science)." Then the Lord who removes the miseries of his devotees being thus questioned, answered thus: "Through (the right observance of) the duties of one's own caste and orders of life, through religious austerities and through the pleasing of the guru (by serving him rightly), arise to persons the four, vairagya, etc. They are the discrimination of the eternal from the non-eternal; indifference to the enjoyments of this and the other worlds; the acquisition of the six virtues, sama,' etc., and the longing after liberation. These should be practised. Having subdued the sensual organs and having given up the conception of 'mine' in all objects, you should place your consciousness of 'I' in (or identify yourself with) me, who am the witness Chaitanya (consciousness). To be born as a human being is difficult-more difficult it is to be born as a male being -and more so is it to be born as a Brahman. Even then, if the fool does not cognise through the hearing, etc., of vedanta, the true nature of the Sachchidananda (of Brahman) that is all-pervading, and that is beyond all caste and orders of life, when will he obtain moksha? I alone am happiness. There is none other. If there is said to be another, then it is not happiness. There is no such thing as love, except on my account. The love that is on account of me is not natural to me. As I am the seat of supreme love, that 'I am not' is not. He who is sought after by all, saying "I should become such," is myself, the all-pervading. How can non-light affect Atma, the selfshining which is no other than the light whence originates the words 'I am not light'. My firm conviction is, whoever knows for certain that (Atmā) which is self-shining and has itself no basis (to rest upon), is one of vijnana.

¹ Meaning respectively mental restraint, bodily restraint, the renunciation or practising of works without reference to their fruits, endurance of heart and soul, etc., faith and settled peace of mind.

^a Meaning meditation and reflection thereon.

"The universe, jīva, Isvara, māya and others do not really exist, except my full Atma. I have not their characteristics. Karma which has dharana and other attributes and is of the form of darkness and ajfiana is not fit to touch (or affect) me, who am Atma, the self-resplendent. That man who sees (his) Atmā which is all-witness and is beyond all caste and orders of life as of the nature of Brahman, becomes himself Brahman. Whoever sees, through the evidence of vedanta, this visible universe as the Supreme Seat which is of the form of light, attains moksha at once. When that knowledge which dispels the idea that this body (alone) is Atmā, arises firmly in one's mind as was before the knowledge that this body (alone) is Atma, then that person, even though he does not desire moksha, gets it. Therefore how will a person be bound by karma, who always enjoys the bliss of Brahman which has the characteristics of Sachchidananda, and which is other than ajnana? Persons with spiritual eyes see Brahman, that is the witness of the three states that has the characteristics of be-ness, wisdom and bliss, that is the underlying meaning of the words 'Thou' (Tvam) and 'I' (Aham), and that is untouched by all the stains. As a blind man does not see the sun that is shining, so an ignorant person does not see (Brahman). Prajñana alone is Brahman. It has truth and prajnana as its characteristics. By thus cognising Brahman well, a person becomes immortal. One who knows his own Atma as Brahman, that is bliss, and without duality and gunas (qualities), and that is truth and absolute consciousness is not afraid of anything. That which is consciousness alone which is all-pervading, which is eternal, which is all-full, which is of the form of bliss, and which is indestructible, is the only true Brahman. It is the settled determination of Brahmajnanis that there is naught else but that. As the world appears dark to the blind and bright to those having good eyes, so this world full of manifold miseries to the ignorant is full of happiness to the wise. In me, of the form of boar, who am infinite and the Bliss of absolute Consciousness, if there is the conception of non-dualism, where then is bondage? And who is the one to be emancipated? The real nature of all

embodied objects is ever the absolute Consciousness. Like the pot seen by the eyes, the body and its aggregates are not (viz., do not really exist). Knowing, as Atma, all the locomotive and fixed worlds that appear as other than Atma, meditate upon them as 'It I am'. Such a person then enjoys his real nature. There is no other to be enjoyed than one-Self. If there is anything that is, then Brahman alone has that attribute. One who is perfect in Brahmajñāna, though he always sees this established universe, does not see it other than his Atma. By cognising clearly my form, one is not trammelled by karma. He is an undaunted person who by his own experience cognises as his own real nature all (the universe and Brahman) that is without the body and the organs of sense-that is the allwitness-that is the one nonmenal vijnana, that is the blissful Atmā (as contrasted with jīvāṭmā or the lower self) and that is the self-resplendent. He is one that should be known as 'I' (myself). O Rbhu, may you become He. After this, there will be never any experience of the world. Thereafter there will always be the experience of the wisdom of one's own true nature. One who has thus known fully Atma has neither emancipation nor bondage. Whoever meditates, even for one muhurta (48 minutes) through the cognition of one's own real form, upon Him who is dancing as the all-witness, is released from all bondage. Prostrations-prostrations to me who am in all the elements, who am the Chidatma (viz, Atma of the nature of wisdom) that is eternal and free and who am the Pratyagatma. O Devata, you are I. I am you, Prostrations on account of myself and yourself who are infinite and who are Chidatma, myself being the supreme Isa (Lord) and yourself being Siva (of a beneficent nature). What should I do? Where should I go? What should I reject? (Nothing, because) the universe is filled by me as with the waters of the universal deluge. Whoever gives up (fond) love of the external, love of the internal and love of the body and thus gives up all associations, is merged in me. There is no doubt about it. That Paramahamsa (ascetic) who, though living in the world, keeps aloof from human congregation as from scrpent, who regards a beautiful woman as a (living)

corpse and the endless sensual objects as poison, and who has abandoned all passion and is indifferent towards all objects is no other than Vāsudeva,' (viz.,) myself. This is satya (truth). This is nothing but truth. It is truth alone that is now said. I am Brahman, the truth. There is

naught else but I.

"(The word) 'upavasa' (lit., dwelling near) signifies the dwelling near (or union) of jīvāţmā and Paramāţmā and not (the religious observance as accepted by the worldy of) emaciating the body through fasts. To the ignorant, what is the use of the mere drying up of the body? By beating about the hole of a snake, can we be said to have killed the big snake within. A man is said to attain paroksha (indirect) wisdom when he knows (theoretically) that there is Brahman; but he is said to attain sākshāṭkāra (direct cognition) when he knows (or realises) that he is himself Brahman. When a yogin knows his Atma to be the Absolute, then he becomes a jīvanmukţa. To mahāṭmās, to be always in the state 'I am Brahman' conduces to their salvation. There are two words for bondage and moksha. They are 'mine' and 'not mine'. Man is bound by 'mine', but he is released by 'not mine'. He should abandon all the thoughts relating to externals and so also with reference to internals. O Rbhu having given up all thoughts, you should rest content (in your Atmā) ever.

"The whole of the universe is caused through sankalpa alone. It is only through sankalpa that the universe manifests, Having abandoned the universe, which is of the form of sankalpa and having fixed your mind upon the nirvikalpa (one which is changeless), meditate upon my abode in your heart. O most intelligent being, pass your time in meditating upon me, glorifying me in songs, talking about me to one another and thus devoting yourself entirely to me as the Supreme. Whatever is chit (consciousness) in the universe is only Chinmatra. This universe is Chinmaya only. You are Chit, I am Chit: contemplate upon the worlds also as Chit. Make the desires nil. Always be without any stain. How then can the bright lamp of Atmic vijnana

¹ Vir., Viahou, the Lord of all persons.

arising through the Vedas be affected by the karma arising from the ignorance of the actor and the agent? Having given up not-Āṭmā and being in the world unaffected by it, delight only in the Chinmāṭra within, ever intent on the One. As the ākās of the pot and that of the house are both located in the all-pervading ākās, so the jīvas and Īsvara are only evolved out of me, the Chidākās (the one ākās of universal consciousness). So that which did not exist before the evolution of Āṭmās (jīvas and Īsvara) and that which is rejected at the end (viz., universal deluge) is called māyā by Brahmajñānīs through their discrimination. Should māyā and its effects (the universe) be annihilated, there is no state of Īsvara, there is no state of jīva. Therefore like the ākās without its vehicle, I am the immaculate and Chit.

"The creation, sentient as well as non-sentient from ikshana (thinking) to praves'a (entry) (as stated in Chhandogya-Upanishad, Prapathaka VI, Khandas II and III) of those having the forms of jīvas and Isvara is due to the creation (or illusion) of Isvara; while the samsara (worldly existence) from the waking state to salvation is due to the creation of jiva. So the karmas ordained in the sacrifice (called) Trināchaka (so called after Nachikeţas of Katha-Upanishad) to voga are dependent upon the illusion of Isvara; while (the systems from) Lokayata (atheistical system) to sankhya rest on the illusion of jiva. Therefore aspirants after salvation should never make their heads enter into the field of controversy regarding jiva and Isvara. But with an undisturbed mind, the tattvas of Brahman should be investi-Those who do not cognise the tattva of the gated. secondless Brahman are all deluded persons only. Whence (then) is salvation to them? Whence then is happiness (to them) in this universe? What if they have the thoughts of the superiority and inferiority (of Isvara and jiva)? Will sovereignty and mendicancy (experienced by a person) in the dreaming state affect him in his waking state? When buddhi is absorbed in ajñana, then it is termed, by the wise, sleep. Whence then is sleep to me who have not ajñāna and its effects? When buddhi is in full bloom, then it is said to be the jagrat (waking state). As I have no changes, etc., there is no waking state to me. The moving about of buddhi in the subtle nadis constitutes the dreaming state. In me without the act of moving about, there is no dreaming. Then at the time of sushupti when all things are absorbed, enveloped by tamas, he then enjoys the highest bliss of his own nature in an invisible state. If he sees everything as Chit without any difference, he alone is an actual vijnani. He alone is Siva. He alone is Hari. He alone is Brahmā. This mundane existence which is an ocean of sorrow, is nothing but a long-lived dream, or an illusion of the mind or a long-lived reign of the mind. From rising from sleep till going to bed, the one Brahman alone should be contemplated upon. By causing to be absorbed this universe which is but a superimposition, the chitta partakes of my nature. Having annihilated all the six powerful enemies, through their destruction become the non-dual One like the scent-elephant. Whether the body perishes now or lasts the age of moon and stars, what matters it to me having Chit alone as my body? What matters it to the akas in the pot, whether it (the pot) is destroyed now or exists for a long time. While the slough of a serpent lies cast off lifeless in its hole, it (the serpent) does not evince any affection towards it. Likewise the wise do not identify themselves with their gross and subtle bodies. If the delusive knowledge (that the universe is real) with its cause should be destroyed by the fire of atmajñana, the wise man becomes bodiless, through the idea 'It (Brahman) is not this; It is not this.' Through the study of Sastras, the knowledge of reality (of the universe) perishes. Through direct perception of truth, one's fitness for action (in this universe) ceases. With the cessation of prarabdha (the portion of the past karma which is being enjoyed in this life), the destruction of the manifestation (of the universe) takes place. Māyā is thus destroyed in a threefold manner. If within himself no identification (of jīva) with Brahman takes place, the state (of the separateness) of jiva does not perish. If the non-dual one is truly discerned, then all affinities (for objects) cease. With the cessation of prarabdha (arising from the cessation of affinities), there is that of the body. Therefore it is certain that maya perishes thus entirely.

"If it is said that all the universe is, that Brahman alone is that is of the nature of Sat. If it is said that the universe shines, then it is Brahman alone that shines. (The mirage of) all the water in an oasis is really no other than the oasis itself. Through inquiry of one's Self, the three worlds (above, below and middle) are only of the nature of Chit. In Brahman, which is one and alone, the essence of whose nature is absolute Consciousness and which is remote from the differences of jiva, Isvara and guru, there is no ajñana. Such being the case, where then is the occasion for the universe there? I am that Brahman which is all full. While the full moon of wisdom is robbed of its lustre by the rahu (one of the two nodes of the moon) of delusion, all actions 1 such as the rites of bathing, alms-giving and sacrifice performed during the time of eclipse are all fruitless. As salt dissolved in water becomes one, so if Aţmā and manas become identified, it is termed samadhi. Without the grace of a good (perfect) guru, the abandonment of sensual objects is very difficult of attainment; so also the perception of (divine) truth and the attainment of one's true state. Then the state of being in one's own self shines of its own accord in a yogin in whom jñanasakti 2 has dawned and who has abandoned all karmas. The (property of) fluctuation is natural to mercury and mind. If either mercury is bound (or consolidated) or mind is bound (or controlled), what then on this earth cannot be accomplished? He who obtains murchchha cures all diseases. The dead are brought to life again. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind confer upon one the state of Brahman. The master of indrivas (the organs) is manas (mind). The master of manas is prana. The master of prāṇa is laya (absorption yoga). Therefore laya-yoga should be practised. To the yogins, laya (-yoga) is said to be

During the solar and lunar colipses, these rites are done by the Hindis.

During the sour and unar compact, these rice are done by the Hindus.

Of the six saktis, she is one that gives wisdom.

Kither controlling the breath through pranayama or the consolidation of mercury through some means, leading in both cases to siddhis, etc.

without actions and changes. This laya (absorption) of mind which is above speech and in which one has to abandon all sankalpas and to give up completely all actions, should be known through one's own (experience). As an actress, though subject (or dancing in harmony) to music, cymbals and other musical instruments of time, has her mind intent upon the protection of the pot on her head, so the yogin, though intent for the time being upon the hosts of objects, never leaves off the mind contemplating on Brahman. The person who desires all the wealth of yoga should, after having given up all thoughts, practise with a subdued mind concentration on nada (spiritual sound) alone."

CHAPTER III

"The One Principle cannot at any time become of manifold forms. As I am the partless, there is none else but myself. Whatever is seen and whatever is heard is no other than Brahman. I am that Parabrahman, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the truth, the wisdom, and the endless. I am of the nature of bliss; I am of undivided wisdom; I am the supreme of the supreme; I am the resplendent absolute Consciousness. As the clouds do not touch the akas, so the miseries attendant on mundane existence do not affect me. Know all to be happiness through the annihilation of sorrow and all to be of the nature of sat (be-ness) through the annihilation of asat (not-be-ness). It is only the nature of Chit (Consciousness) that is associated with this visible universe. Therefore my form is partless. To an exalted yogin, there is neither birth nor death, nor going (to other spheres), nor returning (to earth); there is no stain or purity or knowledge but (the universe) shines to him as absolute Consciousness. Practise always silence 'I am (viz., that you yourself are) Parabrahman' which is truth and absolute Consciousness, which is undivided and non-dual, which is invisible, which is stainless, which is pure, which is secondless, and which is beneficent. It (Brahman) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and gotra (clan). Practise silence—I am Chit which is the vivarța-upāḍāna¹ (viz., the illusory cause) of the universe. Always practise silence—I am (viz., you are) the Brahman, that is the full, the secondless, the undivided consciousness which has neither the relationship nor the differences existing in the universe and which partakes of the essence of the non-dual and the supreme Sat and Chit.

"That which always is and that which preserves the same nature during the three periods of time, unaffected by anything, is my eternal form of Sat. Even the state of happiness which is eternal without upādhis (vehicles) and which is superior to all the happiness derivable from sushupți is of my bliss only. As by the rays of the sun, thick gloom is soon destroyed, so darkness, the cause of rebirth is destroyed by Hari (Vishnu) viz., the sun's lustre. Through the contemplation and worship of my (Hari's) feet, every person is delivered from his ignorance. The means of destroying deaths and births is only through the contemplation of my feet. As a lover of wealth praises a wealthy man, so if with earnestness a person praises the Cause of the universe, who will not be delivered from bondage?

"As in presence of the sun the world of its own accord begins to perform its actions, so in my presence all the worlds are animated to action. As to the mother-of-pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through maya this universe which is composed of mahat, etc. I am not with those differences that are (observable) in the body of low caste men, the body of cow, etc., the fixed ones, the bodies of brahmanas and others. As to a person, even after being relieved from the misconception of the directions, the (same misconception of) direction continues (as before),

¹ Of the two causes of the universe, Spirit is the nimitta (instrumental) cause while matter is the upāḍāna (material) cause. This material cause is again subdivided into three: viz., āramhha (initial), pariṇāma (changed) and vivarţa (illusory). The first or material cause may be exemplified by the cotton or woollen thread being the initial material cause of cloth or dresses which are woven out of these threads without changing the threads; the second by milk being the changed cause of curd, since a change takes place in the milk which becomes curd; the third by a serpent being the illusory cause of a rope, for here through illusion we mistake the rope for the serpent.

just so is to me the universe though destroyed by vijñāna. Therefore the universe is not. I am neither the body nor the organs of sense and action, nor prāṇas, nor manas, nor buḍḍhi, nor ahaṅkāra, nor chitta, nor māyā, nor the universe including ākās and others. Neither am I the actor, the enjoyer, nor he who causes the enjoyment. I am Brahman that is Chit, Sat and Ānanḍa alone and that is Janārḍana (Vishṇu).

" As, through the fluctuation of water, the sun (reflected therein) is moved, so Atmā arises in this mundane existence through its mere connection with ahankara. This mundane existence has chitta as its root. This (chitta) should be cleansed by repeated effort. How is it you have your confidence in the greatness of chitta? Alas, where is all the wealth of the kings! Where are the Brahmas? Where are all the worlds? All old ones are gone. Many fresh evolutions have occurred. Many crores of Brahmas have passed away. Many kings have flitted away like particles of dust. Even to a jñani, the love of the body may arise through the asura (demoniacal) nature. If the asura nature should arise in a wise man, his knowledge of truth becomes fruitless. Should rajas and others generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again? Just as a very intelligent person delights in the shortcomings of another, so if one finds out his own faults (and corrects them) who will not be relieved from bondage? O Lord of munis, only he who has not atmajñana and who is not an emancipated person, longs after siddhis. He attains such siddhis through medicine, ' (or wealth), mantras, religious works, time and skill. In the eyes of an atmajaani, these siddhis are of no importance. One who has become an atmajnani, one who has his sight solely on ātmā, and one who is content with Atmā (the higher self) through (his) atma (or the lower self), never follows (the dictates of) avidya. Whatever exists in this world, he knows to be of the nature of avidya. How then will an atmajñani who has relinquished avidyā be immersed in (or affected by) it. Though medicine, mantras, religious work, time and skill (or mystical

¹ The mystic Hindū Tamil books teem with works on medicine through which the higher siddhis can be developed.

expressions) lead to the development of siddhis, yet they cannot in any way help one to attain the seat of Paramāṭmā. How then can one who is an āṭmajñānī and who is without his mind be said to long after siḍḍhis, while all the actions of his desires are controlled?"

CHAPTER IV

On another occasion Nidagha asked Lord Rbhu to enlighten him as to the characteristics of jivanmukti.¹ To which Rbhu replied in the affirmative and said the following:

"In the seven bhūmikās or (stages of development of wisdom) there are four kinds of jivanmuktas.1 Of these the first stage is subhechchhā (good desire); the second is vichāraṇā (inquiry); the third is tanumanasi (or pertaining to the thinned mind); the fourth is sattvapatti (the attainment of sattva); the fifth is asamsakti (non-attachment); the sixth is the padarthabhavana (analysis of objects) and the seventh is the turya (fourth or final stage). The bhumika which is of the form of pranava (OM) is formed of (or is divided into) akara-A, nkāra—U, makāra—M, and ardhamāṭrā. Akāra and others are of four kinds on account of the difference of sthula (gross), sūkshma (subtle), bija (seed or causal), and sākshī (witness). Their avasthas are four: waking, dreaming, dreamless sleeping and turya (fourth). He who is in (or the entity that identifies itself with) the waking state in the gross ams'a (essence or part) of akara is named Visva; in the subtle essence, he is termed Taijasa; in the bija essence, he is termed Prajña; and in the sākshī essence, he is termed Turya.

"He who is in the dreaming state (or the entity which identifies itself with the dreaming state) in the gross essence of ukāra is Visva; in the subtle essence, he is termed Taijasa; in the bīja essence, is termed Prājāa; and in the sākshī essence, he is termed Turyn.

"He who is in the sushupți state in the gross essence of makāra is termed Visva; in the subtle essence, Taijasa; in the

2 This word and others are explained in full later on in the text.

¹ Jivanmukti is emancipation. Jivanmuktas are those that have attained emancipation.

bīja essence, he is termed Prājūa; and in the sākshī essence, he is termed Turya.

"He who is in turya state in the gross essence of ardhamāṭrā is termed Turya-visva. In the subtle, he is termed Taijasa; in the bīja essence, he is termed Prājña; and in the sākshī essence, he is termed Turya-turya.

"The turya essence of akāra is (or embraces) the first, second and third (bhūmikās or stages of the seven). The turya essence of ukāra embraces the fourth bhūmikā. The turya essence of makāra embraces the fifth bhūmikā. The turya essence of ardhamāṭrā is the sixth stage. Beyond this, is the seventh stage.

"One who functions in the (first) three bhūmikās is called mumukshu; one who functions in the fourth bhūmikā is called a brahmavit; one who functions in the fifth bhūmikā is called a brahmavidvarāya; and one in the seventh bhūmikā is called a brahmavidvarīya; and one in the seventh bhūmikā is called a brahmavidvarīshtha. With reference to this, there are slokas. They are:

"'Subhechchhā is said to be the first jñānabhūmi (or stage of wisdom); vichāraṇā, the second; ṭanumānasī, the third; saṭṭvāpaṭṭi, the fourth; then come asamsakṭi as the fifth, paḍārthabhāvanā as the sixth and ṭurya as the seventh.'

"The desire that arises in one through sheer vairagya (after resolving) 'Shall I be ignorant? I will be seen by the Sastras and the wise (or I will study the books and be with the wise)' is termed by the wise as Subhechchhā. The association with the wise and Sastras and the following of the right path preceding the practice of indifference is termed vichāraṇā. That stage wherein the hankering after sensual objects is thinned through the first and second stages is said to be tanumānasī. That stage wherein having become indifferent to all sensual objects through the exercise in the (above) three stages, the purified chitta rests on Aṭmā which is of the nature of sat is called saṭṭvāpaṭṭi. The light (or manifestation) of saṭṭvaguṇa that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the above four stages

is termed asamsakti. That stage wherein through the practice in the (above) five stages one, having found delight in Atma, has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed padarthabhavana, the sixth stage. The stage wherein after exceedingly long practice in the (above) six stages one is (immovably) fixed in the contemplation of Atma alone without the difference (of the universe) is the seventh stage called turya. The three stages beginning with Subhechcha are said to be attained with (or amidst) differences and non-differences. (Because) the universe one sees in the waking state he thinks to be really existent. When the mind is firmly fixed on the non-dual One and the conception of duality is put down, then he sees this universe as a dream through his union with the fourth stage. As the autumnal cloud being dispersed vanishes, so this universe perishes. O Nidagha, be convinced that such a person has only sattva remaining. Then having ascended the fifth stage called sushuptipada (dreamless sleeping seat), he remains simply in the non-dual state, being freed from all the various differences. Having always introvision though ever participating in external actions, those that are engaged in the practice of this (sixth stage) are seen like one sleeping when fatigued (viz., being freed from all affinities). (Lastly) the seventh stage which is the ancient and which is called gudhasupti is generally attained. Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither sat nor asat, neither self nor not-self. Like an empty pot in the akas, there is void both within and withont; like a filled vessel in the midst of an ocean, he is full both within and without. Do not become either the knower or the known. May you become the Reality which remains after all thoughts are given up. Having discarded (all the distinctions of) the seer, the sight and the seen with their affinities, meditate solely upon Atma which shines as the supreme Light.

"He is said to be a jivanmukta (emancipated person) in whom, though participating in the material concerns of the

¹ Lit., secret sleep.

world, the universe is not seen to exist like the invisible akas. He is said to be a jivanmukţa, the light of whose mind never sets or rises in misery or happiness, and who does not seek to change what happens to him (vis., either to diminish his misery or increase his happiness). He is said to be a jivanmukţa who though in his sushupţi is awake and to whom the waking state is unknown and whose wisdom is free from the affinities (of objects).

"He is said to be a jīvanmukţa whose heart is pure like ākās, though acting (as if) in consonance to love, hatred, fear and others. He is said to be a jivanmukta who has not the conception of his being the actor and whose buddhi is not attached to material objects, whether he performs actions or not. He is said to be a jīvanmukţa, of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear, He is said to be a jivanmukta who, though participating in all the illusory objects, is cool amidst them and is a full Atma, (being) as if they belonged to others. O muni, he is called a jīvanmukța who, having eradicated all the desires of his chitta, is (fully) content with me who am the Atma of all. He is said to be a jivanmukta who rests with an unshaken mind in that all pure abode which is Chinmatra and free from all the modifications of chitta. He is said to be a jivanmukta in whose chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal. Through the path of the guru and Sastras, enter soon Sat-the Brahman that is immutable, great, full and without objects-and be firmly seated there. Siva alone is Gura; Siva alone is Vedas; Siva alone is Lord; Siva alone is I; Siva alone is all. There is none other than Siva. The undaunted Brāhmaņa having known Him (Siva) should attain wisdom. One need not utter many words as they but injure the organ of speech.

"(The Rshi) Suka is a mukta (emancipated person). (The Rshi) Vāmadeva is a mukta. There are no others (who have attained emancipation) than through these (viz., the two

Suka is a Rahi, the son of the present Vyasa and the narrator of Bhāgauzja. Purāsa. Vāmadeva is also a Rahi.

paths of these two Rshis). Those brave men who follow the path of Suka in this world become sadyomukțas (viz., emancipated) immediately after (the body wers away); while those who always follow the path of vedants in this world are subject again and again to rebirths and attain krama (gradual) emancipation, through yoga, sankhya and karmas associated with sattva (guna). Thus there are two paths laid down by the Lord of Devas (viz.,) the Suka and Vamadeva paths. The Suka path is called the bird's path: while the Vamadeva path is called the ant's path. Those persons that have cognised the true nature of their Atma through the mandatory and prohibitory injunctions (of the Vedas), the inquiry into (the true meaning of) mahavakyas (the sacred sentences of the Vedas), the samadhi of sankhya yoga or asamprajñāta samāḍhi² and that have thereby purified themselves, attain the supreme seat through the Suka path. Having, through hathayoga a practice with the pain caused by yama, postures, etc., become liable to the ever recurring obstacles caused by anima and other (siddhis) and having not obtained good results, one is born again in a great family and practises yoga through his previous (kārmic) affinities. Then through the practice of yoga during many lives, he attains salvation (viz.,) the supreme seat of Vishnu through the Vamadeva path. Thus there are two paths that lead to the attainment of Brahman and that are beneficent. The one confers instantaneous salvation and the other confers gradual salvation.

"To one that sees (all) as the one (Brahman), where is delusion? Where is sorrow? Those that are under the eyes of those whose buddhi is solely occupied with the truth (of Brahman) that is the end of all experience are released from all heinous sins. All beings inhabiting heaven and earth that fall under the vision of Brahmavits are at once emancipated from the sins committed during many crores of births."

¹ Bird's path, like birds which fly at once to the place they intend to go; Ant's path, like ants which move slowly.

² It is that of intense self-absorption when one loses his consciousness of individuality.

[&]quot; Hathayoga, as stated in Patanjali's Yoga Philosophy.

CHAPTER V

Then Nidagha asked Lord Rbhu to enlighten him as to the rules (to be observed) in the practice of Yoga. Accordingly He (the Lord) said thus:

"The body is composed of the five elements. It is filled with five mandalas (spheres).1 That which is hard is Prthivi (earth), one of them; that which is liquid is Apas; that which is bright is Tejas (fire); motion is the property of Vāyu; that which pervades everywhere is Akas. All these should be known by an aspirant after Yoga, Through the blowing of Vayumandala in this body, (there are caused) 21,600 breaths every day and night. If there is a diminution in the Prthivimandala, there arise folds in the body; if there is diminution in the essence of Apas, there arises gradually greyness of hair; if there is diminution in the essence of Tejas, there is loss of hunger and lustre; if there is diminution in the essence of Vayu, there is incessant tremor; if there is diminution in the essence of Akas, one dies. The jivita (viz., Prana) which possesses these elements having no place to rest (in the body) owing to the diminution of the elements, rises up like birds flying up in the air. It is for this reason that it is called Udyana (lit., flying up). With reference to this, there is said to be a bandha (binding, also meaning a posture called Uddiyāṇabandha, by which this flight can be arrested). This Uddiyanabandha is to (or does away with) death, as a lion to an elephant. Its experience is in the body, as also the bandha. Its binding (in the body) is hurtful. If there is agitation of Agni (fire) within the belly, then there will be caused much of pain. Therefore this (Uddiyāṇabandha) should not be practised by one who is hungry or who has urgency to make water or void excrement. He should take

¹ There are either the five elements or Mülädhära (sacral plexus), Svädhishthäna (epigastric or prostatic plexus), Manipüraka (solar plexus), Anähata (cardiso plexus) and Visuddhi (laryngeal or pharyngeal plexus). These are situated respectively in the anus, the genital organs, navel, heart and throat. The last or the sixth plexus is omitted here, as the five plexuses mentioned above correspond to the five elements. This chapter treating of yoga is very mystical.

² This is one of the postures treated of in Seca Samhifa and other books.

many times in small quantities proper and moderate food. He should practise Mantrayoga, Layayoga and Hathayoga, through mild, middling and transcendental methods (or periods) respectively. Lays, Mantra, and Hathavogas have each (the same) eight subservients. They are yama, niyama, asana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, and samādhi.2 (Of these), yama is of ten kinds. They are non-injury, truth, noncoveting, continence, compassion, straightforwardness, patience, courage, moderate eating, and purity (bodily and mental). Niyama is of ten kinds. They are tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Isvara (or God), listening to the exposition of religious doctrines, modesty, a (good) intellect, japa (muttering of prayers), and vrata (religious observances). There are eleven postures beginning with chakra. Chakra, padma, kurma, mayūra, kukkuta, vira, svastika, bhadra, simha, mukta, and gomukha, are the postures enumerated by the knowers of yoga. Placing the left ankle on the right thigh and the right ankle on the left thigh, and keeping the body erect (while sitting) is the posture "Chakra". Pranayama should be practised again and again in the following order, viz., inspiration, restraint of breath and expiration. The pranayama is done through the nadis (nerves). Hence it is called the nadis themselves.

"The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Mülädhära or sacral plexus). Nine digits above the genitals, there is kanda of nādis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone, and blood. In it, is situate a nādi-chakra (wheel of nerves) having twelve spokes. Kundalī by which this body is supported is there. It is covering by its face the Brahmarandhra (viz., Brahmā's hole) of Sushumnā. (By the side) of Sushumnā dwell the nādis

They mean respectively forbearance, religious restraint, posture, restraint of breath, subjugation of the senses, contemplation, meditation, and intense self-absorption.

¹ There are four kinds of yoga—the fourth being Rajayoga. Mantrayoga is that in which perfection is obtained through the pronunciation of mantras. Layayoga is that in which perfection is obtained through laya (absorption).

Alambusā and Kuhūh. In the next two (spokes) are Vāruņā and Yasasyini. On the spoke south of Sushumnā is, in regular course, Pingala. On the next two spokes, are Pusha and Payasyini. On the spoke west of Sushumna is the nadi called Sarasvați, On the next two spokes are Sankhini and Gandhari. To the north of Sushumna dwells Ida; in the next is Hastijihva; in the next is Visvodara. In these spokes of the wheel, the twelve nadis carry the twelve vayus from left to right (to the different parts of the body). The nadis are like (i.e., woven like the warp and woof of) cloth. They are said to have different colours. The central portion of the cloth (here the collection of the nadis) is called the Nābhichakra (navel plexus). Jvalantī, Nādarūpinī, Pararandhrā, and Sushumnā are called the (basic) supports of nāda (spiritual sound). These four nādis are of ruby colour. The central portion of Brahmarandhra is again and again covered by Kundali. Thus ten vayus move in these nadis. A wise man who has understood the course of nadis and vayus should, after keeping his neck and body erect with his mouth closed, contemplate immovably upon Turyaka (Atmā) at the tip of his nose, in the centre of his heart and in the middle of bindu,' and should see, with a tranquil mind through the (mental) eyes, the nectar flowing from there. Having closed the anus and drawn up the vayu and caused it to rise through (the repetition of) pranava (Om), he should complete with S'rī bīja. He should contemplate upon his Atmā as S'rī (or Parāsakti) and as being bathed by nectar. This is kālavanchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself. (Then) agni (fire) will flame in jala (water) and in the flame (of agni) will arise the branches and blossoms. Then the words uttered and the actions done regarding the universe. are not in vain. By checking the bindu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm. Having contracted simultaneously the anus and youi (the womb) united together. he should draw up Apāna and unite with it Samāna. He

¹ Lit., germ.

"In the mandala (sphere or region) of Sushumna (situated between Ida and Pingala, vavu should be made to rise up through the feature known as Mudrā-bandha. The short pronunciation (of Pranava) frees (one) from sins : its long pronunciation confers (on one) moksha. So also its pronunciation in apyayana or pluta svara (tone). He is a knower of Veda, who through the above-mentioned three ways of pronunciation knows the end of Pranava which is beyond the power of speech, like the neverceasing flow of oil or the long-drawn bell-sound. The short svara goes to bindu. The long svara goes to brahmarandhra: the pluta to dvadasanta (twelfth centre). The mantras should be uttered on account of getting mantra siddhis. This Pranava (OM) will remove all obstacles. It will remove all sins. Of this, are four bhūmikās (states) predicated, vis., ārambha, ghata, parichaya, and nishpatti. Arambha is that state in which one having abandoned external karmas performed by the three organs (mind, speech and body), is always engaged in mental karma only. It is said by the wise that the ghata state is that in which vavu having forced an opening on the western side and being full, is firmly fixed there. Parichaya state is that in which vayu is firmly fixed to akas, neither associated with jiva nor not, while the body is immovable. It is said that nishpatti state is that in which there take place creation and dissolution through Atmā or that state in which a yogin having become a jīvanmukta performs yoga without effort.

"Whoever recites this Upanishad becomes immaculate like agni. Like vāyu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a jīvanmukţa. This is what is said by the Rgveda. Like the eye pervading the ākās (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishņu. The brāhmaṇas who have always their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishņu.

"Om, thus is the Upanishad."

¹ There are the three kinds of pronunciation with 1 matra, 2 matras and 3 matras. They are respectively brasva, dirgha and pluta which may be translated as abort, long and very long.

MANDALABRAHMANA-UPANISHAD

OP

SUKLA-YAJURVEDA

BRÄHMANA I

Om. The great muni Yājāavalkya went to Āḍityaloka (the sun's world) and saluting him (the Purusha of the sun) said: "O reverend sir, describe to me the Āṭma-ṭaṭṭva (the ṭaṭṭva or truth of Āṭmā)."

(To which,) Nārāyaṇa (viz., the Purusha of the sun) replied: "I shall describe the eightfold yoga together with Jāāna. The conquering of cold and heat as well as hunger and sleep, the preserving of (sweet) patience and unruffledness ever and the restraining of the organs (from sensual objects)—all these come under (or are) yama. Devotion to one's guru, love of the true path, enjoyment of objects producing happiness, internal satisfaction, freedom from association, living in a retired place, the controlling of the manas and the not longing after the fruits of actions and a state of vairāgya—all these consitute niyama. The sitting in any posture pleasant to one and clothed in tatters (or bark) is prescribed for āsana (posture). Inspiration, restraint of breath and expiration, which have respectively 16, 64 and 32 (māṭrās) constitute prāṇāyāma (restraint of breath). The restraining of the mind from the objects of

¹ Mandala means sphere. As the Purusha in the mandala or sphere of the sun gives out this Upanishad to Yajiavalkya, hence it is called Mandala-Brahmana. It is very mystic. There is a book called Rajayaga Bhashya which is a commentary thereou; in the light of it which is by some attributed to Sri Sankaracharya, notes are given herein.

senses is pratyāhāra (subjugation of the senses). The contemplation of the oneness of consciousness in all objects is dhyāna. The mind having been drawn away from the objects of the senses, the fixing of the chaiṭanya (consciousness) (on one alone) is dhāraṇā. The forgetting of oneself in dhyāna is samādhi. He who thus knows the eight subtle parts of yoga attains salvation.

"The body has five stains (viz.,) passion, anger, outbreathing, fear, and sleep. The removal of these can be effected respectively by absence of sankalpa, forgiveness, moderate food, carefulness, and a spiritual sight of tattvas. In order to cross the ocean of samsara where sleep and fear are the serpents, injury, etc., are the waves, trshpā (thirst) is the whirlpool, and wife is the mire, one should adhere to the subtle path and overstepping tattva and other gunas should look out for Taraka. Taraka is Brahman which being in the middle of the two eyebrows, is of the nature of the spiritual effiulgence of Sachchidananda. The (spiritual) seeing through the three lakshyas (or the three kinds of introvision) is the means to It (Brahman). Sushumnă which is from the muladhara to brahmarandhra has the radiance of the sun. In the centre of it, is kundalini shining like crores of lightning and subtle as the thread in the lotus-stalk. Tamas is destroyed there. Through seeing it, all sins are destroyed. When the two ears are closed by the tips of the forefingers, a phutkara (or booming) sound is heard. When the mind is fixed on it, it sees a blue light between the eyes as also in the heart. (This is antarlakshya or internal introvison). In the bahirlakshya (or external introvision) one sees in order before his nose at distance of 4, 6, 8, 10, and 12 digits, the space of blue colour, then a colour resembling syama (indigo-black) and then shining as rakta (red) wave and then with the two pita (yellow and orange red) colours. Then he is a yogin. When one looks at the external space, moving

¹ Comm.: Rising above the seven Pranas, one should with introvision cognise in the region of Akas, Tamas and should then make Tamas get into Rajas, Rajas into Sattva, Sattva into Narayana and Narayana, into the Supreme One.

³ Taraka is from fr., to cross, as it enables one to cross samsara. The higher vision is here said to take place in a centre between the eyebrows probably in the brain.

the eyes and sees streaks of light at the corners of his eyes, then his vision can be made steady. When one sees jyotis (spiritual light) above his head 12 digits in length, then he attains the state of nectar. In the madhyalakshya (or the middle one), one sees the variegated colours of the morning as if the sun, the moon and the fire had joined together in the akas that is without them. Then he comes to have their nature (of light). Through practice, he becomes one with akas, devoid of all gunas and peculiarities. At first akas with its shining stars becomes to him Paraākās as dark as tamas itself, and he becomes one with Paraākās shining with stars and deep as tamas. (Then) he becomes one with Mahā-ākās resplendent (as) with the fire of the deluge. Then he becomes one with Tattva-ākās, lighted with the brightness which is the highest and the best of all. Then he becomes one with Sūrya-ākās (sun-ākās) brightened by a crore of suns. By practising thus, he becomes one with them. He who knows them becomes thus.

"Know that yoga is twofold through its division into the purva (earlier) and the uttara (later). The earlier is tāraka and the later is amanaska (the mindless). Tāraka is divided into murti (with limitation) and amurti (without limitation). That is murti taraka which goes to the end of the senses (or exists till the senses are conquered). That is amūrți tāraka which goes beyond the two eyebrows (above the senses). Both these should be performed through manas. Antardrshti (internal vision) associated with manas comes to aid tāraka. Tejas (spiritual light) appears in the hole between the two eyebrows. This taraka is the earlier one. The later is amanaska. The great jyotis (light)' is above the root of the palate. By seeing it, one gets the siddhis anima, etc. Sambhavimudra occurs when the lakshya (spiritual vision) is internal while the (physical) eyes are seeing externally without winking. This is the great science which is concealed in all the tantras. When this is known, one does not stay in samsāra. Its worship (or practice) gives salvation. Antarlakshya is of

¹ The commentator puts it as 12 digits above the root of the palate—perhaps the Dvadasanta or twelfth centre corresponding to the pituitary body.

the nature of Jalajyotis (or waterjyotis). It is known by the great Rshis and is invisible both to the internal and external senses.

"Sahasrara (viz., the thousand-petalled lotus of the pineal gland) Jalajyotis 1 is the antarlakshya. Some say the form of Purusha in the cave of buddhi beautiful in all its parts is antarlakshya. Some again say that the all-quiescent Nilakantha accompanied by Umā (his wife) and having five mouths and latent in the midst of the sphere in the brain is antarlakshya. Whilst others say that the Purusha of the dimension of a thumb is antarlakshya. A few again say antarlakshya is the One Self made supreme through introvision in the state of a jivanmukta. All the different statements above made pertain to Atma alone. He alone is a Brahmanishtha who sees that the above lakshva is the pure Atma. The jiva which is the twentyfifth tattva, having abandoned the twenty-four tattvas, becomes a jivanmukta through the conviction that the twenty-sixth tattva (viz...) Paramatma is 'I' alone. Becoming one with antarlakshya (Brahman) in the emancipated state by means of antarlakshya (introvision), jīva becomes one with the partless sphere of Paramakas.

"Thus ends the first Brahmana."

Brähmana II

Then Yajñavalkya asked the Purusha in the sphere of the sun: "O Lord, antarlakshya has been described many times, but it has never been understood by me (clearly). Pray describe it to me." He replied: "It is the source of the five elements, has the lustre of many (streaks of) lightning, and has four seats having (or rising from) 'That' (Brahman). In its midst, there arises the manifestation of tattva. It is very hidden and unmanifested. It can be known (only) by one who has got into the boat of jñāna. It is the object of both bahir and antar (external and internal) lakshyas. In its midst is absorbed

¹ The commentator to support the above that antarlakshya, viz., Brahman is jala- or water-jyotis quotes the Prāṇāyāma-Gāyatri which says: "Om Apojyoti-raso'amṛtam-Brahma, etc."—Apo-jyotis or water-jyotis is Brahman.

the whole world. It is the vast partless universe beyond Nāda, Bindu and Kalā. Above it (viz., the sphere of agni) is the sphere of the sun; in its midst is the sphere of the nectary moon; in its midst is the sphere of the partless Brahma-tejas (or the spiritual effulgence of Brahman). It has the brightness of Sukla (white light)1 like the ray of lightning. It alone has the characteristic of Sambhavi. In secing this, there are three kinds of drshti (sight), viz., ama (the new moon), pratipat (the first day of lunar fortnight), and pūrnimā (the full moon). The sight of amā is the one (seen) with closed eyes. That with half opened eyes is pratipat; while that with fully opened eyes is pūrņimā. Of these, the practice of pūrnimā should be resorted to. Its lakshya (or aim) is the tip of the nose. Then is seen a deep darkness at the root of the palate. By practising thus, a jyotis (light) of the form of an endless sphere is seen. This alone is Brahman, the Sachchidananda. When the mind is absorbed in bliss thus naturally produced, then does Sambhavi take place. She (Sambhavi) alone is called Khechari. By practising it (viz., the mudrā), a man obtains firmness of mind. Through it, he obtains firmness of vayu. The following are the signs; first it is seen like a star; then a reflecting (or dazzling) diamond; 2 then the sphere of full moon; then the sphere of the brightness of nine gems; then the sphere of the midday sun; then the sphere of the flame of agni (fire); all these are seen in order.

"(Thus much for the light in purva or first stage.) Then there is the light in the western direction (in the uttara or second stage). Then the lustres of crystal, smoke, bindu, nāda, kalā, star, firefly, lamp, eye, gold, and nine gems, etc. are seen. This alone is the form of Pranava. Having united Prana and Apana and holding the breath in kumbhaka, one should fix his concentration at the tip of his nose and making shanmukhi* with the fingers of both his hands, one hears

1 Comm. : Sukla is Brahman.

¹ The original is, 'Vajra-Darpanam.'

² Shanmukhi is said to be the process of hearing the internal sound by closing the two ears with the two thumbs, the two eyes with the two forefingers, the two nostrils with the two middle fingers, and the mouth with the remaining two fingers of both hands.

the sound of Pranava (Om) in which manas becomes absorbed. Such a man has not even the touch of karma. The karma of (Sandhyāvandana or the daily prayers) is verily performed at the rising or setting of the sun. As there is no rising or setting (but only the ever shining) of the sun of Chit (the higher consciousness) in the heart of a man who knows thus, he has no karma to perform. Rising above (the conception of) day and night through the annihilation of sound and time, he becomes one with Brahman through the all-full jūāna and the attaining of the state of unmanī (the state above manas). Through the state of unmanī, he becomes amanaska (or without manas).

"Not being troubled by any thoughts (of the world) then constitutes the dhyana.1 The abandoning of all karmas constitutes avahana (invocation of god). Being firm in the unshaken (spiritual) wisdom constitutes asana (posture). Being in the state of unmani constitutes the padya (offering of water for washing the feet of god). Preserving the state of amanaska (when manas is offered as sacrifice) constitutes the arghya (offering of water as oblation generally). Being in state of eternal brightness and shoreless nectar constitutes snana (bathing). The contemplation of Atma as present in all constitutes (the application to the idol of) sandal. The remaining in the real state of the drk (spiritual eye) is (the worshipping with) akshata (non-broken rice). The attaining of Chit (consciousness) is (the worshipping with) flower. The real state of agni (fire) of Chit is the dhupa (burning of incense). The state of the sun of Chit is the dipa (light waved before the image). The union of oneself with the nectar of full moon is the naivedya (offering of food, etc.).2 The immobility in that state (of the ego being one with all) is pradakshina (going round the image). The conception of 'I am He' is namaskara (prostration). The silence (then) is the stuti (praise). The all-contentment (or serenity then) is the visarjana (giving leave to god or finishing worship). (This is

² Here also the commentator brings in nirajana or the waving of the light before the image. That is according to him, the idea, "I am the self-shining."

¹ In this paragraph, the higher or secret meaning is given of all actions done in the puja or worship of God in the Hindu houses as well as temples. Regarding the clothing of the idol which is left out here, the commentator explains it as avaraga or screen.

the worship of Atmā by all Rāja-yogins). He who knows this knows all.

"When the triputi' are thus dispelled, he becomes the kaivalya jyotis without bhāva (existence) or abhāva (nonexistence), full and motionless, like the ocean without the tides or like the lamp without the wind. He becomes a brahmavit (knower of Brahman) by cognising the end of the sleeping state, even while in the waking state. Though the (same) mind is absorbed in sushupți as also in samādhi, there is much difference between them. (In the former case) as the mind is absorbed in tamas, it does not become the means of salvation, (but) in samadhi as the modifications of tamas in him are rooted away, the mind raises itself to the nature of the Partless. All that is no other than Sākshi-Chaitanya (witness-consciousness or the Higher Self) into which the absorption of the whole universe takes place, inasmuch as the universe is but a delusion (or creation) of the mind and is therefore not different from it. Though the universe appears perhaps as outside of the mind, still it is unreal. He who knows Brahman and who is the sole enjoyer of brahmic bliss which is eternal and has dawned once (for all in him)-that man becomes one with Brahman. He in whom sankalpa perishes has got mukți in his hand. Therefore one becomes an emancipated person through the contemplation of Paramātmā. Having given up both bhāva and abhāva, one becomes a jivanmukta by leaving off again and again in all states jñāna (wisdom) and jñeya (object of wisdom), dhyāna (meditation) and dhyeya (object of meditation), lakshya (the aim) and alakshya (non-aim), drsya (the visible) and adrsya (the nonvisible and uha (reasoning) and apoha (negative reasoning). 2 He who knows this knows all.

"There are five avasthas (states), viz.; jagrat (waking), svapna (dreaming), sushupți (dreamless sleeping), the turya (fourth) and turyațita (that beyond the fourth). The jiva (ego) that is engaged in the waking state becomes attached to the pravṛṭṭi (worldly) path and is the participator of naraka (hell) as the

¹ The Triputi are the three, the knower, the known and the knowledge. Comm.: Dhyana and others stated before wherein the three distinctions are made.

² The and apoha—the consideration of the pros and cons.

fruit of sins. He desires syarga (heaven) as the fruit of his virtuous actions. This very same person becomes (afterwards) indifferent to all these saying, " Enough of the births tending to actions, the fruits of which tend to bondage till the end of this mundane existence." Then he pursues the nivrtti (return) path with a view to attain emancipation. And this person then takes refuge in a spiritual instructor in order to cross this mundane existence. Giving up passion and others, he does only those he is asked to do. Then having acquired the four sadhanas (means to salvation), he attains, in the middle of the lotus of his heart, the Reality of antarlakshya that is but the Sat of Lord and begins to recognise (or recollect) the bliss of Brahman which he had left (or enjoyed) in his sushupti state. At last he attains this state of discrimination (thus): 'I think I am the non-dual One only. I was in ajnana for some time (in the waking state and called therefore Visya). I became somehow (or involuntarily) a Taijasa (in the dreaming state) through the reflection (in that state) of the affinities of the forgotten waking state; and now I am a Prajna through the disappearance of those two states. Therefore I am one only. I (appear) as more than one through the differences of state and place. And there is nothing of differentiation of class besides me.' Having expelled even the smack of the difference (of conception) between 'I' and 'That' through the thought 'I am the pure and the secondless Brahman', and having attained the path of salvation which is of the nature of Parabrahman, after having become one with It through the dhyana of the sun's sphere as shining with himself, he becomes fully ripened for getting salvation. Sankalpa and others are the causes of the bondage of the mind; and the mind devoid of these becomes fit for salvation. Possessing such a mind free from all (sankalpa, etc.,) and withdrawing himself from the outer world of sight and others and so keeping himself out of the odour of the universe, he looks upon all the world as Atma, abandons the conception of 'I', thinks 'I am Brahman' and considers all these as Atmā. Through these, he becomes one who has done his duty.

"The yogin is one that has realised Brahman that is allfull beyond turya. They (the people) extol him as Brahman; and becoming the object of the praise of the whole world, he wanders over different countries. Placing the bindu in the ākās of Paramāṭmā and pursuing the path of the partless bliss produced by the pure, secondless, stainless, and innate yoga sleep of amanaska, he becomes an emancipated person. Then the yogin becomes immersed in the ocean of bliss. When compared to it, the bliss of Indra and others is very little. He who gets this bliss is the supreme yogin.

"Thus ends the second Brahmana."

BRAHMANA III

The great sage Yājñavalkya then asked the Purusha in the sphere (of the sun) : " O Lord, though the nature of amanaska has been defined (by you), yet I forget it (or do not understand it clearly). Therefore pray explain it again to me." Accordingly the Purusha said: "This amanaska is a great secret, By knowing this, one becomes a person who has done his duty. One should look upon it as Paramațma, associated with Sambhavīmudra and should know also all those that can be known through a (thorough) cognition of them. Then seeing Parabrahman in his own Atmā as the Lord of all, the immeasurable, the birthless, the auspicious, the supreme ak as, the supportless, the secondless the only goal of Brahma, Vishnu and Rudra and the cause of all and assuring himself that he who plays in the cave (of the heart) is such a one, he should raise himself above the dualities of existence and non-existence; and knowing the experience of the unmani of his manas, he then attains the state of Parabrahman which is motionless as a lamp in a windless place, having reached the ocean of brahmic bliss by means of the river of amanaska-yoga through the destruction of all his senses. Then he resembles a dry tree. Having lost all (idea of) the universe through the disappearance of growth, sleep, disease, expiration and inspiration, his body being always steady, he comes to have a supreme quiescence, being devoid of the movements of his manas and becomes absorbed in Paramāṭmā. The destruction of manas takes place after the destruction of the collective senses, like the cow's udder (that shrivels up) after the milk has been drawn. It is this that is amanaska. By following this, one becomes always pure and becomes one that has done his duty, having been filled with the partless bliss by means of the path of tāraka-yoga through the initiation into the sacred sentences 'I am Paramāṭmā,' 'That art thou,' 'I am thou alone,' 'Thou art I alone,' etc.

"When his manas is immersed in the ākās and he becomes all-full, and when he attains the unmanī state, having abandoned all his collective senses, he conquers all sorrows and impurities through the partless bliss, having attained the fruits of kaivalya, ripened through the collective merits gathered in all his previous lives and thinking always 'I am Brahman,' becomes one that has done his duty. 'I am thou alone. There is no difference between thee and me owing to the fullness of Paramāṭmā.' Saying thus, he (the Purusha of the sun) embraced his pupil 'and made him understand it.

"Thus ends the third Brahmana."

BRÄHMANA IV

Then Yājāavalkya addressed the Purnsha in the sphere (of the sun) thus: "Pray explain to me in detail the nature of the fivefold division of ākās." He replied: "There are five (viz): ākās, parākās, mahākās, sūryākās, and paramākās. That which is of the nature of darkness, both in and out is the first ākās. That which has the fire of the deluge, both in and out is truly mahākās. That which has the brightness of the sun, both in and out is sūryākās. That brightness which is indescribable, all-pervading and of the nature of unrivalled bliss is paramākās. By cognising these according to this description, one becomes of their nature. He is a yogin only in name, who does not cognise well the nine chakras, the six āḍhāras, the three lakshyas and the five ākās. Thus ends the fourth Brāhmaṇa."

¹ This is a reference to the secret way of imparting higher truth.

BRAHMANA V

"The manas influenced by worldly objects is liable to bondage; and that (manas) which is not so influenced by these is fit for salvation. Hence all the world becomes an object of chitta; whereas the same chitta when it is supportless and well-ripe in the state of unmani, becomes worthy of laya (absorption in Brahman). This absorption you should learn from me who am the all-full. I alone am the cause of the absorption of manas. The manas is within the jyotis (spiritual light) which again is latent in the spiritual sound which pertains to the anahata (heart) sound. That manas which is the agent of creation, preservation, and destruction of the three worlds-that same manas becomes absorbed in that which is the highest seat of Vishņu; through such an absorption, one gets the pure and secondless state, owing to the absence of difference then. This alone is the highest truth. He who knows this, will wander in the world like a lad or an idiot or a demon or a simpleton. By practising this amanaska, one is ever contented, his urine and fæces become diminished, his food becomes lessened: he becomes strong in body and his limbs are free from disease and sleep. Then his breath and eyes being motionless, he realises Brahman and attains the nature of bliss.

"That ascetic who is intent on drinking the nectar of Brahman produced by the long practice of this kind of samāḍhi, becomes a paramahamsa (ascetic) or an avaḍhūṭa (naked ascetic). By seeing him, all the world becomes pure, and even an illiterate person who serves him is freed from bondage. He (the ascetic) enables the members of his family for one hundred and one generations to cross the ocean of samsāra; and his mother, father, wife, and children—all these are similarly freed. Thus is the Upanishad. Thus ends the fifth Brāhmaṇa."

NĀDABINDU '-UPANISHAD

OF

RGVEDA

THE syllable A is considered to be its (the bird Om's) right wing, U, its left: M*, its tail; and the ardhamāṭrā (half-metre) is said to be its head.

The (rājasic and tāmasic) qualities, its feet upwards (to the loins); sattva, its (main) body; * dharma is considered to be its right eye, and adharma, its left.

The Bhūrloka is situated in its feet; the Bhuvarloka, in its knees; the Suvarloka, in its loins; and the Maharloka, in its navel.

In its heart is situate the Janoloka; the tapoloka in its throat, and the Satyaloka in the centre of the forehead between the eyebrows.

Then the matra (or mantra) beyond the Sahasrara (thousandrayed) is explained (viz.,) should be explained.

An adept in yoga who bestrides the Hamsa (bird) thus (viz., contemplates on Om) is not affected by karmic influences or by tens of crores of sins.

1 Lit., Sound-seed.

The commentator says that M is the last letter and hence tail and ardhamatra is the head, as it enables one to attain to higher worlds.

² Another reading is: The qualities are its feet, etc., and Tattva is its body.
⁴ Comm.: Since this mantra has already occurred in the preceding khanda of the same sakha, it is simply referred in the text. The mantra is:

"सहस्राण्यंवियतां वस्यपक्षाहिरेहस्यपततः स्वर्गसदेवानुस्यपदध्यसाक्षी संपद्यन् भवनानिविश्वा"

The meaning seems to be—the letters A and U are the two wings of the Hamsa (Om) of the form of Viahnu which goes to swarga, the abode of Sürya, the thousand-rayed God; that syllable, 'Om' bearing in its heart all the devas (of sattwaguna). He goes up to Sahasranha seeing the worlds personally: Sahasranha being the seat of the spiritual sun.

The first māṭrā has agni as its devaṭā (presiding deity); the second, vāyu as its devaṭā; the next māṭrā is resplendent like the sphere of the sun and the last, the Arḍhamāṭrā the wise know as belonging to Varuṇa (the presiding deity of water).

Each of these māṭrās has indeed three kalās (parts). This is called Omkāra. Know it by means of the dhāraṇās, viz., concentration on each of the twelve kalās, or the variations of the māṭrās produced by the difference of svaras or intonation). The first māṭrā is called ghoshiṇī; the second, vidyunmālī (or vidyunmāṭrā); the third, paṭaṅginī; the fourth, vāyuveginī; the fifth, nāmadheya; the sixth, aindrī; the seventh, vaishṇavī; the eighth, sāṅkarī; the ninth, mahaṭī; the tenth, dhṛṭi (dhruva, Calcutta ed.); the eleventh, nārī (mauni, Calcutta ed.); and the twelfth, brāhmī.¹

If a person happens to die in the first matra (while contemplating on it), he is born again as a great emperor in Bharatavarsha.

If in the second māṭrā, he becomes an illustrious yaksha; if in the third māṭrā, a viḍyāḍhara; if in the fourth, a ganḍharva (these three being the celestial hosts).

If he happens to die in the fifth, viz., ardhamāṭrā, he lives in the world of the moon, with the rank of a deva greatly glorified there.

If in the sixth, he merges into Indra; if in the seventh, he reaches the seat of Vishnu; if in the eighth, Rudra, the Lord of all creatures.

. If in the ninth, in Maharloka; if in the tenth, in Janoloka (Phruvaloka, Calcutta ed.); if in the eleventh, Tapoloka, and if in the twelfth, he attains the eternal 2 state of Brahmā.

¹ Comm.: The four matras are subdivided into twelve by their having each three avaras, Udatta, Anudatta, and Svarita. Here the author goes on to give the names of the twelve kalās and shows the method of practising Dhāraṇā on each. Ghoshipi is that which gives Prajās: Vidyunmāli is that which secures entrance into the loka of Vidyunmāli, the king of the yakahas: Pataāgini is that which confers the power of movement through air like the bird Patangini; Vāyuvegini is that which gives the power of moving very rapidly: Nāmatheya means that which confers existence in Pitrloka: Aindri in Indraloka: Vaishṇavi and Sāākari in Vishṇa and Siva-lokas respectively: Manni to the loka of Munis or Janoloka and Brāhmi to Brahmaloka.

² Eternal here means the lifetime of Brahma.

That which is beyond these, (viz.,) Parabrahman which is beyond (the above māṭrās), the pure, the all-pervading, beyond kalās, the ever resplendent and the source of all jyoṭis (light) should be known.

When the mind goes beyond the organs and the gunas and is absorbed, having no separate existence and no mental action, then (the guru) should instruct him (as to his further course of development).

That person always engaged in its contemplation and always absorbed in it should gradually leave off his body (or family) following the course of yoga and avoiding all intercourse with society.

Then he, being freed from the bonds of karma and the existence as a jiva and being pure, enjoys the supreme bliss by his attaining of the state of Brahmā.²

O intelligent man, spend your life always in the knowing of the supreme bliss, enjoying the whole of your prarabdha (that portion of past karma now being enjoyed) without making any complaint (of it).

Even after āṭmajñāna (knowledge of Āṭmā or Self) has awakened (in one), prārabḍha does not leave (him); but he does not feel prārabḍha after the dawning of ṭaṭṭvajñāna a (knowledge of ṭaṭṭva or truth) because the body and other things are asaṭ (unreal), like the things seen in a dream to one on awaking from it.

That (portion of the) karma which is done in former births, and called prarabdha does not at all affect the person (tattvajūāni), as there is no rebirth to him.

As the body that exists in the dreaming state is untrue, so is this body. Where then is rebirth to a thing that is illusory? How can a thing have any existence, when there is no birth (to it)?

As the clay is the material cause of the pot, so one learns from Vedanta that ajñana is the material cause of the

Another edition says: he should enter through yoga the incomparable and quiescent Siva.

³ Here the Calcutta edition stops.
³ Tattvajñana is the discrimination of the tattvas of this universe and man. Atmajñana—the discrimination of Atma or the Self in man.

universe: and when ajñāna ceases to exist, where then is the cosmos?

As a person through illusion mistakes a rope for a serpent, so the fool not knowing Satya (the eternal truth) sees the world (to be true.)

When he knows it to be a piece of rope, the illusory idea of a serpent vanishes.

So when he knows the eternal substratum of everything and all the universe becomes (therefore) void (to him), where then is prarabdha to him, the body being a part of the world? Therefore the word prarabdha is accepted to enlighten the ignorant (only).

Then as prarabdha has, in course of time, worn out, he who is the sound resulting from the union of Pranava with Brahman who is the absolute effulgence itself, and who is the bestower of all good, shines himself like the sun at the dispersion of the clouds.

The yogin being in the siddhāsana (posture) and practising the vaishnavimudra, should always hear the internal sound through the right ear.

The sound which he thus practises makes him deaf to all external sounds. Having overcome all obstacles, he enters the turya state within fifteen days.

In the beginning of his practice, he hears many loud sounds. They gradually increase in pitch and are heard more and more subtly.

At first, the sounds are like those proceeding from the ocean, clouds, kettle-drum, and cataracts: in the middle (stage) those proceeding from mardala (a musical instrument), bell, and horn.

At the last stage, those proceeding from tinkling bells, flute, vinā (a musical instrument), and bees. Thus he hears many such sounds more and more subtle.

When he comes to that stage when the sound of the great kettle-drum is being heard, he should try to distinguish only sounds more and more subtle.

He may change his concentration from the gross sound to the subtle, or from the subtle to the gross, but he should not allow his mind to be diverted from them towards others. The mind having at first concentrated itself on any one sound fixes firmly to that and is absorbed in it.

It (the mind) becoming insensible to the external impressions, becomes one with the sound as milk with water, and then becomes rapidly absorbed in chiḍākās (the ākās where Chit prevails).

Being indifferent towards all objects, the yogin having controlled his passions, should by continual practice concentrate his attention upon the sound which destroys the mind.

Having abandoned all thoughts and being freed from all actions, he should always concentrate his attention on the sound, and (then) his chitta becomes absorbed in it.

Just as the bee drinking the honey (alone) does not care for the odour, so the chitta which is always absorbed in sound, does not long for sensual objects, as it is bound by the sweet smell of nāḍa and has abandoned its flitting nature.

The serpent chitta through listening to the nada is entirely absorbed in it, and becoming unconscious of everything concentrates itself on the sound.

The sound serves the purpose of a sharp goad to control the maddened elephant—chitta which roves in the pleasure-garden of the sensual objects.

It serves the purpose of a snare for binding the deer—chitta.

It also serves the purpose of a shore to the ocean waves of chitta.

The sound proceeding from Pranava which is Brahman is of the nature of effulgence; the mind becomes absorbed in it; that is the supreme seat of Vishnu.

The sound exists till there is the akasic conception (akasa-sankalpa). Beyond this, is the (asabda) soundless Parabrahman which is Paramaṭmā.

The mind exists so long as there is sound, but with its (sound's) cessation, there is the state called unmani of manas (viz., the state of being above the mind).

This sound is absorbed in the Akshara (indestructible) and the soundless state is the supreme seat.

The mind which along with Prana (Vayu) has (its) karmic affinities destroyed by the constant concentration upon nada is absorbed in the unstained One. There is no doubt of it.

Many myriads of nadas and many more of bindus—(all) become absorbed in the Brahma-Pranava sound.

Being freed from all states and all thoughts whatever, the yogin remains like one dead. He is a mukta. There is no doubt about this.

After that, he does not at any time hear the sounds of conch or dundubhi (large kettle-drum).

The body in the state of numani is certainly like a log and does not feel heat or cold, joy or sorrow.

The yogin's chitta having given up fame or disgrace is in samādhi above the three states.

Being freed from the waking and the sleeping states, he attains to his true state.

When the (spiritual) sight becomes fixed without any object to be seen, when the vayu (prana) becomes still without any effort, and when the chitta becomes firm without any support, he becomes of the form of the internal sound of Brahma-Pranava.

Such is the Upanishad.

YOGAKUNDALÎ'-UPANISHAD

OF

KRSHNA-YAJURVEDA

CHAPTER I

CHITTA has two causes, vāsanās and (prāna) vāyu. If one of them is controlled, then both are controlled. Of these two, a person should control (prāna) vāyu always through moderate food, postures, and thirdly s'akti-châla." I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritions food, leaving a fourth (of his stomach) unfilled) in order to please Siva (the patron of yogins). This is called moderate food. Posture herein required is of two kinds, padma and vajra. Placing the two heels over the two opposite thighs (respectively) is the padma (posture) which is the destroyer of all sins. Placing one heel below the mulakanda and the other over it and sitting with the neck, body and head erect is the vajra posture. The sakti (mentioned above) is only kundalini. A wise man should take it up from its place (viz., the navel, upwards) to the middle of the eyebrows. This is called sakti-chāla. In practising it, two things are necessary,

¹ In this Upanishad are stated the ways by which the Kundalini power is roused from the navel upwards to the middle of the eyebrows and then up to sahasrara in the head; this being one of the important works of an adept to master the forces of nature.

³ Chitta is the flitting aspect of Antahkarana.

² Lit., the moving of sakți which is Kundalini.

^{*} Regarding the quantity to be taken, one should take of solid food half of his stomach: of liquid food, one quarter, leaving the remaining quarter empty for the air to percolate.

^{*} Mülakanda is the root of kanda, the genital organ.

Sarasyatichālana and the restraint of prāna (breath). Then through practice, kundalini (which is spiral) becomes straightened. Of these two, I shall explain to you first Sarasvati-chālana. It is said by the wise of old that Sarasvati is no other than Arundhati. It is only by rousing her up that kundalini is roused. When prana (breath) is passing through (one's) Ida (left nostril), he should assume firmly padma-posture and should lengthen (inwards) 4 digits the akas of 12 digits. Then the wise man should bind the (sarasyati) nadi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up kundalini with all his might from right to left often and often; for a period of two muhurtas (48 minutes), he should be stirring it up fearlessly. Then he should draw up a little when kundalinī enters sushumnā. By this means, kundalini enters the mouth of sushumna. Prana (also) having left (that place) enters of itself the sushumna (along with kundalini). By compressing the neck, one should also expand the navel. Then by shaking sarasvati, prana goes above (to) the chest. Through the contraction of the neck, prana goes above from the chest. Sarasvați who has sound in her womb should be shaken (or thrown into vibration) each day. Therefore by merely shaking it, one is cured of diseases. Gulma splenetic disease), jalodara (dropsy), pliha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Sakti.

I shall now briefly describe to you prāṇāyāma. Prāṇa is the vāyu that moves in the body and its restraint within is known as kumbhaka. It is of two kinds, sahita and kevala. One should practise sahita till he gets kevala. There are four bhedas (lit., piercings or divisions) viz., sūrya, ujjāyī, sīṭalī, and bhasṭrī.

¹ The moving of sarasvati nadi situated on the west of the navel among the 14 nadis (Vide Varaha and other Upanishads).

² Sarasvati is called also Arundhati who is literally one that helps good actions being done and the wife of Rahi Vasishtha—also the star that is shown to the bride on marriage occasions.

³ In exhalation, prana goes out 16 digits and in inhalation, goes in only for 12, thus losing 4. But if inhaled for 16, then the power is aroused.

^{*} Lit., associated with and alone. Vide Sändilya-Upanishad.

The kumbhaka associated with these four is called sahita kumbhaka.

Being seated in the padma posture upon a pure and pleasant seat which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, etc., and which for the length of a bow is free from cold, fire, and water, one should shake (or throw into vibration) Sarasvatī; slowly inhaling the breath from outside, as long as he desires, through the right nostril, he should exhale it through the left nostril. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils caused by vāyu as also by intestinal worms. This should be done often and it is this which is spoken of as sūryabheda.

Closing the mouth and drawing up slowly the breath as before with the nose through both the nādis (or nostrils) and retaining it in the space between the heart and the neck, one should exhale it through the left nostril. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies his body and increases the (gastric) fire within. It removes also the evils arising in the nādis, jaloḍara (waterbelly or dropsy) and ḍhāṭus. This kumbhaka is called ujjāyī and may be practised (even) when walking or standing.

Drawing up the breath as before through the tongue with (the hissing sound of) and retaining it as before, the wise man should slowly exhale it through (both) the nostrils. This is called sitali kumbhaka and destroys diseases, such as gulma, pliha, consumption, bile, fever, thirst, and poison.

Seated in the padma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostrils. Then he should inhale a little with speed up to the heart, so that the breath may fill the space with noise between the neck and skull. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril. If his belly is full of vayu, then he should press well his nostrils with

all his fingers except his forefinger, and performing kumbhaka as before, should exhale through the left nostril. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the kundalini, produces purity removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of brahmanādi (viz., sushumnā). It pierces also the three granțhis ' (or knots) differentiated through the three gunas. This kumbhaka is known as bhastrī and should especially be performed.

Through these four ways when kumbhaka is near (or is about to be performed), the sinless yogin should practise the three bandhas.3 The first is called mulabandha. The second is called uddiyāṇa, and the third is jālandhara. Their nature will be thus described. Apana (breath) which has a downward tendency is forced up by one bending down. This process is called mulabandha. When apana is raised up and reaches the sphere of agni (fire), then the flame of agni grows long, being blown about by vayu. Then agni and apana come to (or commingle with) prana in a heated state. Through this agni which is very fiery, there arises in the body the flaming (or the fire) which rouses the sleeping kundalini through its heat. Then this kundalini makes a hissing noise, becomes erect like a serpent beaten with stick and enters the hole of brahmanadi (sushumna). Therefore yogins should daily practise mulabandha often. Uddiyana should be performed at the end of kumbhaka and at the beginning of expiration. Because prana uddīvatē (viz., goes up) the sushumna in this bandha, therefore it called uddiyana by the yogins. Being seated in the vajra posture and holding firmly the two toes by the two hands, he should press at the kanda and at the place near the two ankles. Then he should gradually upbear the tana ' (thread or nadi) which is on the western side first to udara (the upper part of the abdomen above the navel), then to the heart and then to the neck. When prana reaches the sandhi (junction) of navel, slowly it removes

* This probably refers to Sarasvați Nădi.

They are Brahmagrauthi, Vishnugranthi, and Rudragranthi.
 Bandhas are certain kinds of position of the body.

the impurities (or diseases) in the navel. Therefore this should be frequently practised. The bandha called jālandhara should be practised at the end of kumbhaka. This jālandhara is of the form of the contraction of the neck and is an impediment to the passage of vāyu (upwards). When the neck is contracted at once by bending downwards (so that the chin may touch the breast), prāṇa goes through brahmanādi on the western ṭāna in the middle. Assuming the seat as mentioned before, one should stir up sarasvaṭī and control prāṇa. On the first day kumbhaka should be done four times; on the second day it should be done ten times, and then five times separately; on the third day, twenty times will do, and afterwards kumbhaka should be performed with the three bandhas and with an increase of five times each day.

Diseases are generated in one's body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in crowd, the checking of the discharge of urine and fæces, the evil of unwholesome food and laborious mental operation with prana. If a yogin is afraid of such diseases (when attacked by them), he says, "my diseases have arisen from my practice of yoga." Then he will discontinue this practice. This is said to be the first obstacle to yoga. The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep; the sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, want of faith;' and the tenth, the failure to attain the truth of yoga. A wise man should abandon these ten obstacles after great deliberation. The practice of prāṇāyāma should be performed daily with the mind firmly fixed on Truth. Then chitta is absorbed in sushumna, and prana (therefore) never moves. When the impurities (of chitta) are thus removed and prāṇa is absorbed in sushumnā, he becomes a (true) yogin. Apana, which has a downward tendency should be raised up with effort by the contraction (of the anus), and this is spoken of as mulabandha. Apana thus raised up mixes with agni and

¹ The text is Anakhiam which has no sense. It has been translated as Anastha.

then they go up quickly to the seat of prana. Then prana and apana uniting with one another go to kundalini, which is coiled up and asleep. Kundalini being heated by agni and stirred up by vayu, extends her body in the mouth of sushumna, pierces the brahmagranthi formed of rajas, and flashes at once like lightning at the mouth of sushumna. Then it goes up at once through vishnügranthi to the heart. Then it goes up through rudragranthi and above it to the middle of the eyebrows; having pierced this place, it goes up to the mandala (sphere) of the moon. It dries up the moisture produced by the moon in the anahatachakra having sixteen petals.1 When the blood is agitated through the speed of prana, it becomes bile from its contact with the sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there? (Since) at the same time the intense white form of moon is speedily heated." Then being agitated, it goes up. Through taking in this, chitta which was moving amidst sensual objects externally, is restrained there. The novice enjoying this high state attains peace and becomes devoted to Atma. Kundalini assumes the eight forms of prakrti (matter) and attains Siva by encircling him and dissolves itself in Siva. Thus rajas-sukla ' (seminal fluid) which rises up goes to Siva along with marut (vāyu); prana and apana which are always produced become equal. Pranas flow in all things, great and small, describable or indescribable, as fire in gold. Then this body which is adhibhautika (composed of elements) becomes adhidaivata (relating to a tutelar deity) and is thus purified. Then it attains the stage of ativahika.3 Then the body being freed from the inert state

¹ Twelve seems to be the right number of petals in the anihata-chakra of the heart; but the moon is probably meant having sixteen rays.

The passages here are obscure-

³ They are Mülaprakṛṭi, Mahat, Ahaôkāra and the five elements,

^{*} Here it is the astral seminal fluid which, in the case of a neophyte, not having descended to a gross fluid through the absence of sexual desire, rises up being conserved as a spiritual energy.

³ A stage of being able to convey to other bodies the deity appointed by God to help in the conveying of sukahma (subtle) body to other bodies at the expiry of good actions which contribute to the enjoyment of material pleasures (wide Apte's Dictionary).

becomes stainless and of the nature of Chit. In it, the aţivāhika becomes the chief of all, being of the nature of That. Like the conception of the snake in a rope, so the idea of the release from wife and samsāra is the delusion of time. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-of-pearl, so is the idea of man and woman. The microcosm and the macrocosm are one and the same; so also the linga and sūṭrāṭma, avabhāva (substance) and form and the self-resplendent light and Chidāṭmā.

The Sakti named kundalini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (namely, mouth) at the root of the lotus the mulakanda. Taking hold of its tail with its mouth, it is in contact with the hole of brahmarandhra (of sushumna). If a person seated in the padma posture and having accustomed himself to the contraction of his anus makes his vayu go upward with the mind intent on kumbhaka, then agni comes to svadhishthana/flaming, owing to the blowing of vaya. From the blowing of vayu and agni, the chief (kundalini) pierces open the brahmagranthi and then vishnugranthi. Then it pierces rudragranthi, after that, (all) the six lotuses (or plexuses). Then Sakti is happy with Siva in sahasrara kamala (1,000 lotuses' seat or pineal gland). This should be known as the highest avastha (state) and it alone is the giver of final beatitude. Thus ends the first chapter.

CHAPTER II

I shall hereafter describe the science called khechari which is such that one who knows it is freed from old age and death in this world. One who is subject to the pains of death, disease and old age should, O sage, on knowing this science make his mind firm and practise khechari. One should regard that person as his guru on earth who knows khechari, the destroyer of old age and death, both from knowing the meaning of books and practice, and should perform it with all his heart. The science of khechari is not easily attainable, as also its practice.

Its practice and melana are not accomplished simultaneously. Those that are bent upon practice alone do not get melana. Only some get the practice, O Brahman, after several births, but melana is not obtained even after a hundred births. Having undergone the practice after several births, some (solitary) yogin gets the melana in some future birth as the result of his practice. When a yogin gets this melana from the mouth of his guru, then he obtains the siddhis mentioned in the several books. When a man gets this melana through books and the significance, then he attains the state of Siva freed from all rebirth. Even gurus may not be able to know this without books. Therefore this science is very difficult to master. An ascetic should wander over the earth so long as he fails to get this science, and when this science is obtained, then he has got the siddhi in his hand (viz., mastered the psychical powers). Therefore one should regard as Achynta (Vishnu) the person who imparts the melana, as also him who gives out the science. He should regard as Siva him who teaches the practice. Having got this science from me, you should not reveal it to others. Therefore one who knows this should protect it with all his efforts (viz., should never give it out except to persons who deserve it). O Brahman, one should go to the place where lives the guru, who is able to teach the divine yoga and there learn from him the science khechari, and being then taught well by him, should at first practise it carefully. By means of this science, a person will attain the siddhi of khechari. Joining with khechari sakti (viz., kundalini sakti) by means of the (science) of khechari which contains the bija (seed of letter) of khechari, one becomes the lord of khecharas (Devas) and lives always amongst them. Khechari bija (seed-letter) is spoken of as agni encircled with water and as the abode of khecharas (Devas). Through this yoga, siddhi is mastered. The ninth (bija) letter of somāmsa (soma or moon part) should also be pronounced in the reverse order. Then a letter composed of three ams'as of the form of moon has been described; and after that, the eighth letter should be pronounced in

¹ Melana is lit., joining. This is the key to this science which seems to be kept profoundly secret and revealed by adepts only at initiation, as will appear from the subsequent passages in this Upanishad.

the reverse order; then consider it as the supreme and its beginning as the fifth, and this is said to the kuta (horns) of the several bhinnas (or parts) of the moon.1 This which tends to the accomplishment of all yogas, should be learnt through the initiation of a guru. He who recites this twelve times every day, will not get even in sleep that maya (illusion) which is born in his body and which is the source of all vicious deeds. He who recites this five lakhs of times with very great care-to him the science of khechari will reveal itself. All obstacles vanish and the devas are pleased. The destruction of valipalita (viz., wrinkle and greyness of hair) will take place without doubt. Having acquired this great science, one should practise it afterwards. If not, O Brahman, he will suffer without getting any siddhi in the path of khechari. If one does not get this nectarlike science in this practice, he should get it in the beginning of melana and recite it always; (else) one who is without it never gets siddhi. As soon as he gets this science, he should practise it; and then the sage will soon get the siddhi. Having drawn out the tongue from the root of the palate, a knower of Atma should clear the impurity (of the tongue) for seven days according to the advice of his guru. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant snuhi (" Euphorbia antiquorum") and should cut for the space of a hair (the frænum Lingui). Having powdered saindhava (rock-salt) and pathya (sea-salt), he should apply it to the place. On the seventh day, he should again cut for the space of a hair. Thus for the space of six months, he should continue it always gradually with great care. In six months, Siro-bandha (bandha at the head),1 which is at the root of the tongue is destroyed. Then the yogin who knows timely action should encircle with Siro-vastra (lit., the cloth of the head) the Vak-Isvari (the deity presiding over speech) and should draw (it) up. Again by daily drawing it up for six months, it comes, O sage, as far as the middle of the eyebrows and obliquely up to the opening of the ears; having gradually practised, it goes to the root of the chin. Then in

¹ All these are very mystic.

three years, it goes up easily to the end of the hair (of the head) It goes up obliquely to Sakha' and downwards to the well of the throat. In another three years, it occupies brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat. Gradually it opens the great adamantine door in the head. The rare science (of khecharf) bija has been explained before. One should perform the six angas (parts) of this mantra by pronouncing it in six different intonations. One should do this in order to attain all the siddhis; and this karanyasam should be done gradually and not all at a time, since the body of one who does it all at once will soon decay. Therefore it should be practised. O best of sages, little by little. When the tongue goes to the brahmarandhra through the outer path, then one should place the tongue after moving the bolt of Brahma which cannot be mastered by the devas. On doing this for three years with the point of the finger, he should make the tongue enter within: then it enters brahmadvāra (or hole). On entering the brahmadvāra, one should practise mathana (churning) well. Some intelligent men attain siddhi even without mathana. One who is versed in khechari mantra accomplishes it without mathana. By doing the japa and mathana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart and seated in a convenient posture with his eyes concentrated between his eyebrows, he should perform mathana slowly. In six months, the state of mathana becomes natural like sleep in children. And it is not advisable to do mathana always. It should be done (once) only in every month. A yogin should not revolve his tongue in the path. After doing this for twelve years, siddhi is surely obtained. Then he sees the whole universe in his body as not being different from Aţmā. This path of the ūrdhvakundalinī (higher kundalini), O chief of kings, conquers the macrocosm. Thus ends the second chapter.

Probably it here means some part below the skull.

³ Certain motions of the fingers and hands in the pronunciation of mantras.

CHAPTER III

Melanamantra.— ही (Hrîm), मं (bham), सं (sam), पं (sham), फं (pham), सं (sam), and सं (ksham).

The lotus-born (Brahmā) said:

O Sankara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign? In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time). A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Niranjana (stainless). He should abandon everything else which he thinks is favourable to himself. Keeping the manas in the midst of sakti, and sakti in the midst of manas, one should look into manas by means of of manas. Then he leaves even the highest stage. Manas alone is the bindu, the cause of creation and preservation. It is only through manas that bindu is produced, like the curd from milk. The organs of manas is not that which is situated in the middle of bandhana. Bandhana is there where Sakti is between the sun and moon. Having known sushumnā and its bheda (piercing) and making the vayu go in the middle, one should stand in the seat of bindu, and close the nostrils. Having known vayu, the above-mentioned bindu and the sattva-prakṛṭi as well as the six chakras, one should enter the sukha-mandala (viz., the sahasrara or pineal gland, the sphere of happiness). There are six chakras. Mūlādhāra is in the anus; svādhishthana is near the genital organ; manipuraka is in the navel; anāhata is in the heart; visuddhi is at the root of the neck and ājñā is in the head (between the two eyebrows). Having known these six mandalas (spheres), one should enter the sukhamandala (pineal gland), drawing up the vâyu and should send it (vayu) upwards. He who practises thus (the control of) vāyu becomes one with brahmāṇda (the macrocosm). He should practise (or master) väyu, bindu, chitta, and chakra.

Yogins attain the nectar of equality through samadhialone. Just as the fire latent in (sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the abhyasa yoga (or practice of yoga). The fire placed in a vessel does not give light outside. When the vessel is broken, its light appears without. One's body is spoken of as the vessel, and the seat of "That" is the fire (or light) within; and when it (the body) is broken through the words of a guru, the light of brahmajñana becomes resplendent. With the guru as the helmsman, one crosses the subtle body and the ocean of samsara through the affinities of practice. That vak 1 (power of speech) which sprouts in para, gives forth two leaves in pasyanti, buds forth in madhyamā and blossoms in vaikhari—that vāk which has before been described, reaches the stage of the absorption of sound, reversing the above order (viz., beginning with vaikhari, etc). Whoever thinks that He who is the great lord of that vak, who is the undifferentiated and who is the illuminator of that vak is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad). The three (aspects 2 of consciousness), visva, taijasa, and prājāa (in man), the three Virāt, Hiranyagarbha, and Isvara in the universe, the egg of the universe, the egg of man 2 and the seven worlds-all these in turn are absorbed in Pratyagatma through the absorption of their respective upadhis (vehicles). The egg being heated by the fire of jñana is absorbed with its karana (cause) into Paramațma (Universal Self). Then it becomes one with Parabrahman. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atma as being within the body like a light in a vessel. Atma is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.

¹ Vak is of four kinds (as said here) para, pasyanti, madhyama, and vaikhari. Vaikhari being the lowest and the grossest of sounds, and para being the highest. In evolution vak begins from the highest to the lowest and in involution it takes a reverse order, to n

⁽Pars).

1 The first three aspects of consciousness refer to the gross, subtle, and karana bodies of men, while the second three aspects refer to the three bodies of the universe. This is from the standpoint of the three bodies.

2 The egg of man—this shows that man in his formation is and appears as an egg.

egg, just as the universe is, and appears as an egg.

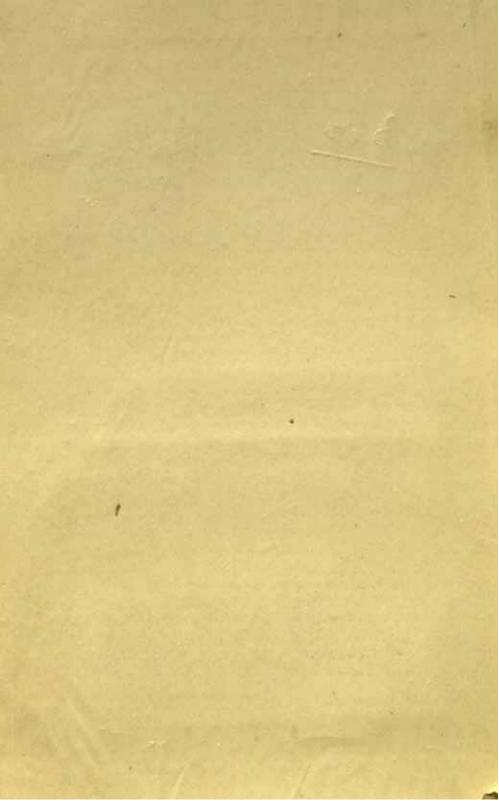
The Vijñāna Ātmā that dwells in this body is deluded by māyā during the states of waking, dreaming, and dreamless sleep; but after many births, owing to the effect of good karma, it wishes to attain its own state. Who am I? How has this stain of mundane existence accrued to me? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states? Just as a bale of cotton is burnt by fire, so the Chidābhāsa ' which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own sunreme illumination. The outer burning (of body as done in the world) is no burning at all. When the wordly wisdom is destroyed, Pratyagāṭma that is in the dahara (ākās or ether of the heart) obtains vijūāna, diffusing itself everywhere and burns in an instant jūānamaya and manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.

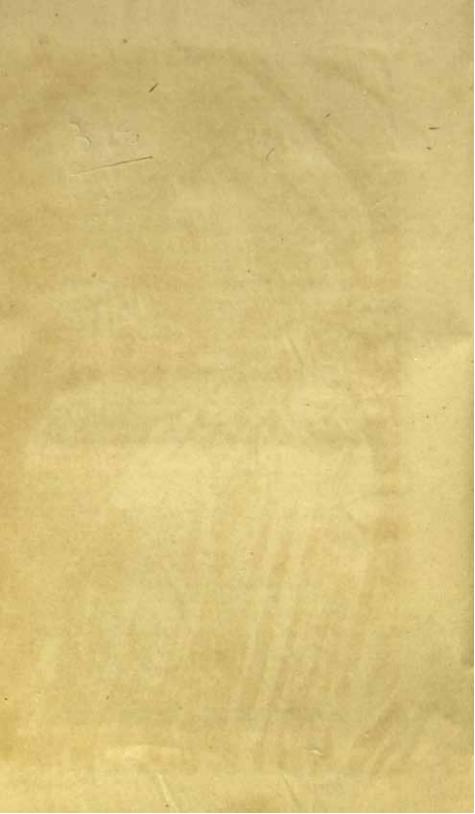
That muni who contemplates thus till sleep and till death is to be known as a jivanmukta. Having done what ought to be done, he is a fortunate person. And having given up (even) the state of a jivanmukta, he attains videhamukti (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air. Then That alone remains which is soundless, touchless, formless, and deathless, which is the rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great, and which is permanent, stainless, and decayless.

Thus ends the Upanishad.



¹ It is the consciousness that becomes distorted and is unable to cognise itself through the bodies.





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